MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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FOR SUBSCRIPTION RATES SEE PUBLISHERS' PAGE

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The Publishers' Page

Our Aim: 100,000 Subscribers to Missions in 1910

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¶ There is a familiar gospel hymn of which the refrain goes something like this: "Have you had a kindness shown? Pass it on!" That exhortation forms the text of our little business sermon for this month. "Pass it on!"

¶ Have you enjoyed the monthly visits of MISSIONS? Have its pages brought a new interest, a new stimulus? Has your horizon been widened by reading its pages? In short, have you profited by the acquaintance? Then, pass it on!

¶ By that we do not mean, pass on your magazine to some one else when you have read it—although that may be a very commendable deed. We mean, pass on the uplift by inducing some one else to subscribe. Get your neighbor, who hasn't become interested in the widening kingdom beyond his own church, to read MISSIONS. You will do your friend a kindness, and you will increase our subscription list. Therefore—pass it on!

¶ We are still far short of our one hundred thousand subscribers, but in the four months that remain of 1910 much can be done. If each subscriber on our list now will send us *one* new name between now and December thirty-first we shall come close to the goal. Will you help?

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PRESIDENT TAFT'S CONFERENCE MESSAGE

THE missionary societies have great responsibilities with reference to the expansion of civilization in distant lands, as I came to realize much more fully than ever before in my contact with their work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. I beg to extend my good wishes to the Conference in its great work.

Very sincerely yours,

WM. H. TAFT.

GROUP OF AMERICAN DELEGATES AT EDINBURGH, TAKEN AT FOOT OF CASTLE ROCK. IN FRONT ROW ARE SECRETARY AND MRS. MOORE, MISSIONARIES OPENSHAW AND ADAMS WITH THEIR WIVES, PROF. TONG TSIN-EN IN COSTUME. OTHERS CLEARLY DISCERNIBLE ARE MRS. MACLEISH, DR. HAGGARD, PROF. AH SOU, MISSIONARY HASCALL AND WIFE, DR. DEARING, SECRETARY PADELFORD, AND REV. G. H. BROCK

MISSIONS

VOLUME I SEPTEMBER, 1910 NUMBER 9

The Universal Appeal of Missions

WE are yet too near the Edinburgh Conference to comprehend its full meaning. As we looked round the Assembly Hall, crowded to its utmost capacity with two thousand men and women gathered together from the ends of the earth and embodying an intimate knowledge of all religions and all peoples in all lands, and as it was borne in upon us that one purpose dominated this vast multitude—the fulfilment of the Divine commission—we felt that the Archbishop of Canterbury did not exaggerate when he expressed the conviction that such an assemblage was capable of doing more during its sessions than had ever been accomplished in any fortnight of Christian history since the Apostles walked this earth.

The impressions made upon the delegates were strong and deep. The crowd was unique in its personnel; the organization was well-nigh perfect; the speaking was of high order; the underlying spirit was superhuman; the silences, even more than the prayers, in the central act of intercession from day to day revealed that we were on holy ground. We were still, and knew that He who moved in our midst was God. None could leave the Conference as he entered upon it. Our faith in the essential and basal truths of Christendom was established. We saw more clearly and held more firmly our own denominational position, by learning to appreciate that of others who differ from us. We sacrificed no principle; there was no violation of conscience. But under the all-pervading influence of the Divine Spirit the things that had made us selfish and narrow, and bitter and uncharitable, appeared to be sin, and we let them go.

One great keynote sounded through all reports and debates and prayers. It was the call of the whole world to the whole Church. The whole world! How it passed before us on the first day of the Conference! As in a panorama there marched before us countless millions, with sins and sorrows to break the heart. Their numbers appalled us; their need would have driven us to desperation, had there been no vision of an Almighty Father, an All-sufficient Saviour, an Omnipresent Spirit—a Triune God who wills to save.

The whole Church! For the work of evangelizing and Christianizing mankind is not committed to missionaries only. The responsibility is not laid upon societies within the Church. The problem is not to be left for committees to solve. Every man, every woman, every child, naming the one Name, is required of God to do nothing less than his or her best to bring every other human creature to Jesus Christ. And if we are truly Christian, we shall not need to be compelled or persuaded to act. The love of Christ will constrain us.—Rev. John H. Ritson.

The Home Base

MISSIONS as related to the Home Base was the subject assigned to Commission VI, and no more important report was discussed at the Conference in Edinburgh. The fact was frankly recognized that for a long period yet the success of missions must depend upon the spiritual quality and missionary zeal of the home churches in Christian lands. Not only must the financial resources come from these churches, and in larger measure than hitherto if the present unparalleled opportunities are to be seized, but large numbers of missionaries of the highest type must also come from the same source. The world will not be evangelized unless the evangelistic spirit dominates the home churches.

More Christianity in America means more Christianity in China and India, Mexico and Africa—in every land. More Christianity in Christian churches means more Christianity in America, which has fifty millions of people outside of church communion or direct connection. There is no problem more perplexing than how to increase genuine Christianity in Christian lands. That was the problem which the Commission had before it. In that we are all interested. Any proper method that will quicken and deepen the spiritual life of the churches is to be sought as an essential to the salvation and progress of our own land and to a vital concern for the evangelization of all lands.

The Commission, in its conclusions and recommendations, begins with the statement that a thousand millions of the human race are yet to accept the message of salvation through Jesus Christ, and among these vast populations it is our task to establish Christianity and its permanent institutions. This task the Church of Christ, as represented in the inclusive Conference, has resources to accomplish. It has the membership, knowledge, experience and wealth necessary to use the now fully developed facilities for reaching all peoples. In its missionary agencies it has approved machinery and plans. But the strong conviction is expressed that all these must fail unless they represent first and always the Divine Spirit working through human instruments. There can be no forward movement in missions, no new era of giving, no great offering of life, except as these are attained through a deepening and broadening of the spiritual life of the church. A revival of missionary interest must wait upon a spiritual revival. That is the first definite conclusion of the Commission, and it is unquestionably sound. "The one real lack to-day is a lack of spiritual life." Can that be gainsaid? If not, it contains the germ of the answers to all questions that can be raised concerning missions or the lack of men for the ministry or the loss of power in the community. Hence the Commission does well to point out that the starting place must be dependence upon prayer and the Holy Spirit.

These words might profitably be cut out by every pastor and every reader of MISSIONS and placed where they can be seen every morning: "Back to Divine wisdom, to the living power of Jesus

Christ, back through prayer to the source of all power, must be the watchword of all missionary societies, of all leaders of the church, and ultimately of the entire membership, if the Great Commission of our Lord Jesus Christ is to be carried out and this world brought to Christ." There must be no lower standard. Prayer and faith are the only conquering forces in this contest.

How shall the spiritual revival in the home base come? The Commission believes that the spiritual life of the church at home is in a large measure dependent upon the part taken in the evangelization of the world. Unselfish effort for a world in sin raises the standard and enlarges the vision and stimulates the spirituality of those who make it. These two forces act and react upon one another until spiritual vitality becomes the corollary of missionary effort as missionary endeavor springs from new spiritual vision. This is true. It is probably not going too far when the Commission says that but for the new life that has come to the Church of Christ through the effort it has put forth to evangelize the world, the very life of the church itself would have been imperiled. Taking the word in its fullest sense, unlimited to locality, we believe that missions are saving the church to itself and to the world.

The recommendations as to methods and other parts of the report will be taken up at another time. The one point we wish to emphasize here is the vital connection between missionary zeal and the spiritual life of the churches, and the prime requirement that this spiritual life be promoted, as the only means of gaining for the Christian Church that leadership and influence and divine drawing power which belong to her. The chief matter of immediate moment is a genuine spiritual revival that shall grip not merely the emotions but the will and life of men and women in every community. Then the home base will be adequate to the demands of the Great Commission.

The Crisis in Spain

THE crisis has come in Spain between the Church and State. For centuries the order there has been Church first, State second. Premier Canalejas to-day declares it must be State first, Church second. The King has thus far loyally supported his determined and fearless Minister. The Vatican has rejected the proposals of the Spanish Government and refused to negotiate changes in the existing Concordat unless the government first withdraws the decree permitting Protestants to put signs on their places of worship. This would seem a very mild allowance of religious liberty, but the Vatican chose to make its stand there, and in consequence the Spanish Ambassador at the Vatican was recalled and the issue was joined as to whether the Spanish King, Parliament and people shall govern Spain, or whether the final dictation rests with an external power at Rome. In the opening days of August it looked as though an internal warfare were inevitable. The ecclesiastical authorities and press in Spain openly advocated armed resistance, and priests inflamed the populace. A great demonstration was planned at San Sebastian. The Carlist pretender took advantage of the situation to declare himself loyal to the Pope and claim the adherence of all good Catholic Spaniards. The Church was said to be resolved upon fighting the issue at any cost, regardless of results in loss of life and all the horrors of bloodshed, since in former times the outcome had been victory for Rome, and she must now hold on to this last of the nations under her control.

All this did not move Premier Canalejas. The King departed on a previously planned visit to France and England. The Premier announced that the government was not making an attack upon the Church, but simply asserting its fundamental right to rule for the best interests of Spain. He made it clear that there would be no retreat by the State, and that any outbreaks would be suppressed by arms, and that without temporizing. He forbade the holding of a demonstration at San Sebastian as arranged

for Sunday, August 7, and sent a sufficient force of troops, under General Weyler, to see that official orders were obeyed. Recognizing the seriousness of the situation, the ecclesiastics called off the public demonstration. The Vatican also refused to endorse the Carlist pretensions. It was perceived that the priests and bishops in Spain had gone too far, especially when a mob shouted out, "Death to Spain! Long live the Pope!" The strength of the anti-clerical forces was also evident. One of the most influential Catholic dailies of Spain sided with the government, pointing out that the Church was creating a false issue, and that Spain must be allowed to manage her own affairs.

What may happen before this number of MISSIONS reaches its readers cannot be foreseen. The masses of the Spanish people, so long held in ignorance and superstition, may easily be inflamed to an extent that will mean revolution. It is conceivable, although improbable, that King Alfonso may weaken under the pressure put upon him. Compromise may be effected through wiser counsels at the Vatican. To prophesy is vain.

But to those who have read history one thing is as certain as truth's final triumph. That is, that Rome's absolute control in Spain is at an end. The hour of democratic progress and real religious liberty has struck. One after another the nations once under Romish domination have freed themselves. Italy seemed the most impregnable, yet in Italy there is religious liberty and a steady weakening of the Romish power over the people. France is in the throes, but never again can Roman Catholicism enchain the French masses and mould the State policies. One by one Spain lost her Roman Catholic colonies, which she had permitted to be exploited and enthralled by the Church. At last the light has dawned upon her leaders, and one of them has arisen strong enough of will and purpose to undertake to place his country in the line of the world's progress. He has a great party at his back, including many of the most intelligent Catholics. Past outcomes of collisions between State and Church are not to be taken as security for the Church's victory to-day. The times have changed in Spain as in all the rest of Europe and the world. If the Romish ecclesiastics see the handwriting on the wall of history, they will seek compromise with Spain at once. For the ultimate good of Spain and the world, and indeed of the Church of Rome also, we can only hope that the fatuous policy of the past will be continued by the Vatican. There is a great future for Spain if once she becomes actually freed religiously and educationally, and her people are given such a chance as other peoples have had to develop a national life. This freedom is sure to come—and we are marking the beginnings of it at the close of the first decade of the twentieth century. The irrevocable doom of Church and State has been written by the strong hand of democracy, which inscribes in its place, "A Free Church in a Free State."

Ⓜ

The Denominational Press

THE editor of MISSIONS desires to express his personal indebtedness to the religious newspapers of our denomination. As reader of perhaps as large a number of them as any one individual, why should he not make public his appreciation of the information and inspiration received from them? It cannot be emphasized too strongly that every Baptist family in which one of our denominational papers, together with MISSIONS, is taken and read will be worth something definite to the local church, to the association and state convention, and to the world-wide missionary enterprises of the denomination.

The question is often asked whether one cannot be a Christian without joining a church. The answer is indisputable that one cannot be as strong, intelligent and serviceable a Christian while holding aloof from the organized agency of Christianity—the Christian church. There are many other things to be said on the subject, of course, but this is the one in point. In the same way, it may be said that the church member will have comparatively slight interest and share in church and denominational en-

terprises if he does not keep informed concerning the work of his denomination and the religious movements of the world.

This is why the editor wishes to acknowledge publicly the value of the religious papers that bring him from week to week the current religious and denominational news, together with devotional and suggestive matter touching on vital themes. In this reading there is constant stimulus to better things. We all need to struggle against the sweeping tides of affairs which threaten to engulf us in things and cause forgetfulness of the life of the soul. The antidote for the constant and harmful dose of the daily newspaper—which is far worse for the system, mental, moral and physical, than the worst quack nostrum palmed off on a gullible public—is the first-class religious periodical, which brings higher concerns into relation.

The better they are supported, the better our religious papers will be. This is the time of year to subscribe—if not already a subscriber—for the Baptist paper which approves itself to you, and for MISSIONS, which has the world field for its constituency, and is read in pretty nearly every land. We want at least twenty thousand new subscribers before December; and we are satisfied that there is not a Baptist paper that would not welcome a like addition to its list. Send in your subscriptions—with the cash in advance. In all seriousness, nothing would give more promise for a year great in spiritual results, beginning with the local churches and reaching out through mission fields to the uttermost parts of the earth.

Ⓜ

The Home Mission Deputation to Mexico

THE celebration in September of the one hundredth anniversary of the first declaration of independence by Mexico will be a great occasion both in its civil and religious features. The central demonstrations will be in Mexico City, the capital. Advantage will be taken of the occasion to bring together the largest and most influential evangelical convocation ever assembled in the Republic. The religious forces which are at work there will show their strength, and the Christian visitors from abroad will encourage the Protestant workers in Mexico and impress the people at large with the interest taken in the development of the Republic along the best lines, educationally, morally and religiously. There will be a Sunday School Convention, in which the International Sunday School Association will join, a Christian Endeavor Convention, and various denominational gatherings. Beginning on the 7th of September the National Baptist Convention of Mexico, embracing the missions of both the Northern and Southern Baptists, will be held in the capital.

It is of much importance that the American Baptist Home Mission Society, which has a work in Mexico City and possesses a good and valuable property in the heart of the city, should be well represented on that occasion, in order to contribute something to its impressiveness and to the solution of the problems in connection with the evangelization of Mexico. The Society will therefore be represented by a deputation, which is expected to include Dr. Barnes, Field Secretary, and Dr. Sale, Superintendent of Education, of the Home Mission Society; Mr. and Mrs. E. S. Osgood of Chicago; Mrs. A. G. Lester, President, and Mrs. A. E. Reynolds, Field Secretary, of the Woman's Home Mission Society, which has work also in Mexico.

Besides the important meetings in September, there are matters that demand careful consideration. The deputation will visit the important fields and give especial attention to such questions as methods in mission work, both local and general; what other points, if any, should be occupied; what is most needed to strengthen the work in fields now occupied; the publication of a Baptist paper and of other literature in Spanish, in coöperation with Southern Baptists; medical mission work in Mexico City and Pueblo. Then the educational problems require careful study. This inquiry covers the theological school at Monterey

and its requirements for advance; the day schools at Monterey and Mexico City, supported by the Woman's Society, and the establishment of other similar schools; also of a girl's boarding school in Mexico City or a suburb thereof. Another interesting subject is what, if anything, should be done for American colonists in Mexico? The deputation will have no trouble in keeping busy. Indeed, the itinerary laid out by Superintendent Brewer presupposes iron constitutions. The first stopping point in Mexico will be Monterey, going thence, with stops at several mission points, to Mexico City. The tour will take from four to five weeks.

Note and Comment

THIS is the World Conference number. The Editor did not go to Edinburgh merely to enjoy the fellowship and inspiration of the meetings, but in order that he might take the readers of MISSIONS with him and give them share in the rare experiences. By every possible means the influence of the Conference ought to be perpetuated and extended; and one way is to tell of the great sessions and make them as real as possible to those who could not personally participate in them. The illustrations disclose the beauty and interest of the environment. The range of interest outside of the leading theme is not restricted, however. The Jewish Quarter of New York indicates a field for home work and we have glimpses of Mexico, Porto Rico, Japanese in convention, the Chapel Car among railroad men; besides a very large amount of news from the mission fields, reports of summer conventions and new movements, and other suggestive material. It is a number to keep on file.

¶ It is doubtful whether there is a more interesting building in Edinburgh than John Knox's house, which is given on our cover. We are glad to show also the famous church in which he preached, and the pathetic picture of the old man as he is going down High Street to his house after preaching for the last time. "Give me Scotland or I die," was his prayer, and his influence is keenly felt in his land still, and shall outlive houses and monuments. It was good to pass his striking monument every day as the delegates entered the court of the Assembly buildings.

¶ Now is the time to work up new clubs and secure renewals. MISSIONS will be more interesting than ever this coming year. New correspondents, sketchy treatment of the countries and sections where mission work is being done, articles of broad interest from all parts of the world, departments of suggestiveness to Christian workers, and full news from all our varied fields will make MISSIONS of great value. An increase of twenty-five thousand subscribers between now and January would enable us to secure advertising enough to make still larger things possible. We trust that every pastor will stimulate the subscriptions in his church and see to it that there is a good agent. Sample copies may always be had.

¶ It seems impossible to prevent such mad attempts at assassination as that made upon Mayor Gaynor of New York, as he was standing on the deck of an outgoing steamship, saying good-bye to his friends. A discharged employe of the dock department deliberately shot him, and it was a marvel that all the shots but one went wild. Mayor Gaynor has won the respect and admiration of the people by his thoroughly business-like reform administration, which is unlike anything the city has known in many years, and for the direct and quiet manner in

which abuses have been corrected and grafting stopped. Of course he had nothing to do with his assailant's discharge. There is no adequate punishment for such unprovoked assaults, as there is no sure prevention. All that can be done is to raise the moral and religious standards until men shall hold life less cheaply and be controlled by right principles instead of by revenge.

¶ The suggestion that the Baptist Laymen's Missionary Movement make MISSIONS its public medium meets with our heartiest approval, and we believe there is no other that could serve the Movement more effectively. MISSIONS represents the denomination in all of its work, and instead of multiplied organs for special interests, our people can be reached most widely by the concentration of all missionary interests in one comprehensive periodical, thoroughly alive and up-to-date, such as MISSIONS intends ever to be. When a secretary is secured we shall hope to make an arrangement that will promote the welfare of all concerned. As for the Movement, all our people are interested in it and its promise of great usefulness. On another page we give the notes of progress.

¶ The unofficial estimates of the census indicate a population of ninety millions, about fourteen millions increase since the census of 1900. It will be interesting to compare the growth by decades since 1820, when the first accurate census was taken by the government: 1820, 9,633,822; 1830, 12,866,020; 1840, 17,069,453; 1850, 23,191,876; 1860, 31,443,321; 1870, 38,558,371; 1880, 50,155,783; 1890, 62,622,250; 1900, 76,303,387. The increase of the last two decades has been practically the same. When the greatly increased immigration of the last decade is taken into account, it will show how the native stock must have decreased.

¶ It is an interesting fact that two daughters of the veteran missionary, Rev. David Downie of Nellore, India, should marry two sons of Rev. William H. Stenger, long a pastor in California, and that both sons should devote their lives to mission work. A news note elsewhere tells of the ordination of Dr. Stenger, and the four will sail from Boston for India in September.

¶ The public movement to prohibit the exhibition of the moving pictures of the Reno prizefight—a movement started with commendable promptness and zeal by Secretary William Shaw of the Christian Endeavor Society and taken up by young people and old in all parts of the country with practical results—indicates how much can be accomplished when the Christian and moral forces focus their attention and concentrate their efforts. The secular press supported the movement from the first, even papers that had exploited the fight itself declaring against the perpetuation of its injurious effects by spreading the details before tens of thousands of people, including boys and girls. In many cities the mayors acted, and the public sentiment manifested was so strong that the whole business has fallen into disrepute. This same kind of wholesome, widespread sentiment ought to be aroused and exerted in behalf of other reforms. Let us begin, for example, to make easy divorce odious and disreputable. We have no greater evil at present with which to grapple.

¶ The *Annual of the Northern Baptist Convention* for 1910 makes a volume of 852 pages, as against 580 last year; 212 pages are devoted to the proceedings of the Convention, including a general index. The Society Reports are put in appendices. The Foreign Society takes 282 pages, with full index; the Home Society 139, Publication Society 74, and the Woman's Home Society 145. If the Woman's Foreign comes in next year, that will make a thousand-page volume. Of course this volume is a storehouse of missionary information, and the pastor who has it need not be writing to the various Societies for information on this point and that. The price is far below cost, 50 cents in paper and 75 in cloth, the latter being decidedly preferable for so weighty a book. We hope that thousands of pastors and thousands more of our workers will secure the Annual and keep it on file. Every church should have a missionary library, and the An-

nual should be in it, for reference and the use of missionary committees.

¶ Many complaints have come, especially from foreign subscribers, that the magazine reaches them in bad shape, with corners frayed and wrappers torn. We know, too, that many subscribers have failed to receive MISSIONS because of the loss of wrappers and consequent lack of address. We are struggling with the problem. Flat wrapping if successful best preserves the shape, but with the rough handling given in the mail-bags it is well-nigh impossible to protect the magazine. We are therefore trying a single fold, and hope for more satisfactory results. Subscribers will do us a favor by notifying the office if they receive a damaged copy, a poorly printed or badly bound number, or if MISSIONS fails to come. Be assured we desire to have a perfect copy reach every subscriber. Stronger wrappers will be used for foreign addresses, and all possible precautions be taken.

¶ The National Reform Association, with headquarters in Pittsburg, announces a World's Conference on the Bible Principles of Civil Government, to be held in Philadelphia Nov. 16-20 next. It is proposed to have authentic reports of the respective attitudes of the sixty different nations of the world toward the Christian religion and also toward the prevailing religion or religions in each country. Great problems such as the weekly rest day, capital and labor, public education in relation to morality and religion, laws relating to the family, war and how to abolish it, crime and vice and how to suppress them, are to be discussed, if the program is carried out. Missionaries and delegates from all lands are expected. If the hopes of the projectors are realized, this will be a significant conference.

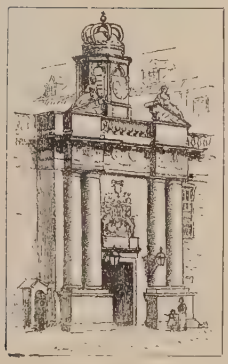
¶ The congressional investigation into the charges of attempted bribery made by Senator Gore, of Oklahoma, against a representative of the attroneys interested in the sale of Indian lands, has brought out incidentally the kind of dealing that has caused the Indians to lose faith in the government, the government officials, and the tribal officials also. It is not surprising that unscrupulous lawyers should try to make money at the expense of the ignorant and often helpless Indians, but it certainly is inexcusable injustice that Congress should practically abet such attempts by not keeping its promises, by deferring the settlement of Indian claims from year to year, and thus affording opportunity for outsiders to dupe the red men. The testimony taken at Muskogee furnishes something practical for the coming Mohonk Conference on Indian affairs to discuss and act upon. What with conscienceless attorneys, grafting agents, liquor sharks and other agents of evil lying in wait for the poor Indian, no wonder the missionary has hard work to convince him that the white man's religion is worth having. The government should lose no time in protecting the Indians by every possible means. And the first step is to redeem its as yet unfulfilled promise to give the Indians the proceeds of the sale of their lands in 1906. If that promise had been kept, there would have been no chance of three million dollar lawyer's fees and consequently no bribery charges.

¶ September 4 is expected to be a great day for the Baptists of San Francisco, for on that Sunday the new and capacious edifice of the First Church is to be dedicated. At latest reports several thousand dollars remained to be secured in order to complete the entire structure and properly equip it, but with the spirit that has characterized the enterprise from the beginning soon after the days of earthquake and fire and desolation there is no doubt that Pastor Burlingame and his people will rejoice on dedication day in a great work accomplished. Dr. W. C. Bitting, of St. Louis, secretary of the Northern Baptist Convention, will preach the dedication sermon. MISSIONS offers congratulations. San Francisco is a strategic point, and the new house of worship and work will give the Baptists a new position of influence in the developing life of the Pacific Coast. Nor will it be forgotten that the fund raised under the direction of the Home Mission Society made the present outcome possible. The future is bright with hope.

THE EDINBURGH CONFERENCE

A Pen Picture of the World Meeting

By Howard B. Grose



GATE OF HOLYROOD

A MAGNET that can draw thousands of busy and purposeful men and women across seas and continents from every quarter of the globe must have tremendous attractive power. Such a magnet was the World Missionary Conference in Edinburgh. I had only 3,000 miles to go, but my friend from Seattle compassed 6,000, and a neighbor from Japan had come 10,000 miles. An Australian had spanned more than half the world's circumference by sea and land, and an Indian missionary looked back upon seven weeks of journeying. Thus for days and weeks and even months delegates had been traveling toward the Conference city from every point of the compass. They had started from Japan, Korea, China, Assam, Burma, India; from the Philippines, Ceylon, Australasia; from Persia, Arabia, Turkey; from the Soudan, South Africa, and the Congo; from every country in Europe north and south, east and west, from Norway's top to Italy's toe; from all parts of the United States and Canada. All lines converged to Scotland's capital, and all thoughts concentered in the Conference. By every route of rail and steamer the delegates, missionaries and visitors came pouring into the city until the international, interracial, interdenominational polyglot assemblage, denominated by some one as the "aristocracy of Christendom"—but more truly the democracy of it—had foregathered.

The Conference was great by any

measurement. It is common to measure things by what they cost. The Conference was great in what it cost to get to it. Unquestionably it was a vastly more impressive gathering because of the preliminary thought and travel involved. The Conference had not only been a two years' work for the executive committee and the various commissions, but for the representatives and delegates also it had long been a matter of study and planning and anticipation. From the time of appointment announcements and prayer suggestions had come, followed later by an instructive official monthly Bulletin. And when at last the voluminous advance sheets of the commission reports began to arrive, to be a delegate had assumed an importance not at first realized. All this made the Conference loom large, and the result was evident at the initial assembling. The getting ready and getting there had meant much for the meeting and the delegates. The missionary spirit was generated in advance.

I. THE CONFERENCE LIFE

SCOTLAND'S WELCOME

It was with long anticipated delight that, after eight days at sea and a day in Glasgow, I found myself on Monday afternoon, June 13th, walking along the famous Princes Street, admiring the Castle which dominates the scenery, the beautiful Gardens, the Scott monument with its exquisitely graceful gothic lines, the classic Museums—all that makes the heart of the city so alluring. At headquarters the registration fee of ten shillings ($2.50) was paid, accommodations were arranged, and a number of invitations received—the first that to the official welcome extended that very evening by the Lord Provost and Magistrates in behalf of the capital and country. A notable function it was. Five thousand guests thronged the Royal Scottish Museum and shared in a brilliant scene. In the dignity of it—the striking Lord Lieutenant's uniform of the Lord Provost and brilliant scarlet robes of the

ST. GILES' CATHEDRAL, WHERE JOHN KNOX PREACHED; PROTESTANTISM'S STRONGHOLD

magistrates and councillors, the gorgeous attendants with the insignia of office—one could see why it is that the cities of Great Britain are so much better governed than ours and why it is regarded as high honor to render unpaid service as member of council. The bagpipe band in the glory of kilts lent the proper Scottish color, the hospitality was gracious, and the occasion gave opportunity to

INTERIOR OF ST. GILES, PULPIT ON LEFT. OPENING SERVICE HELD HERE JUNE 14

greet many old friends and acquaintances and begin the making of new ones.

A HELPFUL ENVIRONMENT

The choice of Edinburgh for the Conference city was ideal. Environment has much to do with the tone and temper of a gathering like this. That subtle something we call atmosphere, which makes largely for the success of a religious meeting, could not have been secured in London or New York, Chicago or Berlin, Calcutta or Shanghai. Religion is at home in Scotland. The air is charged with it, as also with philosophy and literature. What land more fitting for the greatest missionary gathering in history than that which gave birth to Mungo Park and Livingstone, Mackay of Uganda, and Paton of the South Sea islands—land of leaders in evangelization and education, medical missions and industrial missions? What city possesses so many advantages? Unequaled in scenery, classical in architecture, fascinating in history; a university and literary rather than commercial center; city of the Covenanters and stronghold of Protestantism; arena of John Knox, birthplace of Scott and Stevenson; workshop of Chalmers and Guthrie; large enough to take care of so great a body, yet small enough to be easily compassed, with unexcelled meeting places in the halls of the United Free Church and Church of Scotland. Edinburgh gave exactly the right setting, the sense of history profoundly religious, the battling ground of a faith and conviction that might meet martyrdom but could not be conquered. Passing every day by the gigantic statue of John Knox, as the delegates had to, could not fail to have

ASSEMBLY HALL IN CENTER ON THE HILL, SEEN FROM PRINCES' STREET GARDENS

its influence. And the spirit of the people was so kindly, the reception everywhere so courteous and cordial, and the weather—giving quite the contradiction to Stevenson's execrations upon it—was so pleasant, that surely Conference was never more favored.

THE INAUGURAL SERVICE AT ST. GILES

That we were to be kept busy was apparent. The opening business session of the Conference proper was fixed for three o'clock; the minister of St. Giles Cathedral, Dr. Williamson, had arranged for an inaugural service there at noon; the press reporters and correspondents had invitation to a lunch and conference; and the Baptist delegates were to be entertained at a luncheon at one, although unfortunately most of the American group failed to learn of it until next day. With a University function at five, and the first great evening service at eight, the day was fairly well filled.

Deeply interesting was the service in old St. Giles, crowded to the doors. I found place near the pulpit, in view of Queen Mary's royal section in the south nave, where she used to hear the preaching that made her tremble. John Knox's old pulpit was down in the Museum, with Jenny Geddes' stool, but it was enough to look upon the same massive pillars and tread the same stones that were there when Scotland was making history to tell on future ages. In this sacred building—worshiped in at different times by Catholics, Episcopalians and Presbyterians, reaching back to the twelfth century in its traditions, scene of Jenny Geddes' refusal to hear mass, accentuated by hurling her stool at the astonished dean—we had a simple and dignified service, following a printed form so that all might participate, and uniting in prayers, some of which were composed by the great Reformer. The minister set forth the significance of the Conference, and contrasted it with the great councils of the past, when doctrines were hotly debated and tossed to and fro amid scenes of incredible violence and bitterness. Times have changed. Today St. Giles is a "temple of conciliation," and the World Conference illus-

trates not only peace but fraternity. This service was a fitting prelude. As I passed around the edifice I noted the heart-shaped stone in the pavement which marks "The Heart of Midlothian"; while at the south end is the Market Cross where the royal proclamations are read, and where but a little while before King George V. had been proclaimed. Not less interesting is the nearby church made sacred by the ministrations of Dr. Guthrie, whose work for the ragged boys and the drink and sin-cursed populace is the redeeming feature of a wretched section abutting upon the church council halls.

STRICTLY BUSINESSLIKE

Three o'clock was soon approaching. A steady stream poured into the quadrangle formed by the United Free Church, Colleges and Assembly Hall. The latter was reached by a long flight of stone steps. The illustrations show the interior arrangement. Everything was done in order, and ushers were in plenty. The delegate who had his ticket was passed in promptly; to be without it meant vexation and a halt, for orders are orders in Scotland. In the Hall the floor and moderator's gallery, immediately behind the platform, were reserved for delegates; the three other galleries were filled with missionaries not delegates, wives of delegates, and visitors according to space remaining. The only seats reserved on the floor besides those for the press, and the slightly raised enclosure kept for the executive committee, were the central sections to right and left of the platform. These were set aside for the continental delegates, perhaps because it was thought they would feel more at home if grouped together. It enabled us to see them in a body, and a fine set of men they were.

The Hall filled rapidly, and at three there was a babel of tongues and confusion of hurried settling. Then the officers entered and took the platform and committee seats. Lord Balfour of Burleigh, the king's representative in Scotland, statesman and leader of great in-

THE CASTLE FROM GRASS MARKET, DISTRICT WHERE DR. GUTHRIE LABORED AMONG THE POOR

fluence, a large man physically and mentally, occupied the president's central chair. In the row of honor were Sir Andrew Fraser and Lord Reay, two ex-governor-generals of Bengal, Sir John Kennaway and the Archbishop of Canterbury, while America was represented by Hon. Seth Low, and Mr. John R. Mott. Before the body could be scanned, the president rose to his full height of six feet five or more, declared the Conference in order, and instantly all rose and silence fell as the invocation was made, closing with the Lord's Prayer—the deep-toned unison note producing a thrill as one thought how many nationalities were uniting in that utterance.

Then the business moved so rapidly that in a half hour the preliminaries were over, the Conference was organized, the wheels of a perfect machinery were set in motion for a ten days' running, and all exigencies were provided for. It was marvellously expeditious work. The truth is, the experienced committee that had been two years in the harness knew just what ought to be done to secure the greatest results with the least friction and delay. It had a detailed plan ready to submit, and it was adopted at once, with hearty recognition of past efficient service. The nomination of Mr. John R. Mott, of the United States delegation, as chairman of the day business sessions, was greeted with applause, and the wisdom of the selection was more and more apparent as the days went by. The preliminary officers and business committee were made permanent. The Conference had been most fortunate not only in its executive committee, but in its commissions, and was well aware of that fact before the convening. From that first hour to finish no public meeting was ever conducted in more thoroughly businesslike fashion, yet always with courtesy and without sign of haste. It was an education in presiding to be present.

THE KEYNOTE—UNITY

Short and businesslike as that first session was, without premeditation and providentially the keynote of the Conference was struck. While the business committee was being eulogized and continued, a telegram was handed to the president. A few moments later he announced its receipt and read it: "The Committee of the Church Missionary Society (Anglican evangelicals), at their noon prayer meeting, ask that the petition of John 17:21 may be fulfilled for the Edinburgh Conference." Lord Balfour, in his strong tone, then read the verse with great solemnity amid profound silence:

"THAT THEY MAY ALL BE ONE, AS THOU, FATHER, ART IN ME AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME."

Never sounded those words so impressive. It was the psychological moment. The great body remained motionless, intense, then one could feel the deep amen breathed in response. The benediction was pronounced by a bishop, and the session was over; but the impression of that incident was not lost, nor the keynote dulled during the Conference. It will never be lost in a multitude of lives, for it was the clear sounding of a Divine Voice.

THE UNIVERSITY HONORS

It was now nearly four, and at five the *Senatus Universitatis* was to confer its highest honors upon distinguished members of the Conference. On the way to the fine McEwan Hall, a $600,000 gift to the New Medical School in 1897, I snatched a glimpse of Grayfriars' Churchyard, where on that memorable Sunday, 1st of March, 1638, after listening to Minister Alexander Henderson's epochal sermon in the church, the determined congregation gathered about him as he laid a great sheet of paper on a flat tombstone, and then one by one they signed the League and Covenant to uphold the Protestant faith in Scotland at the cost of life itself. A sad history not to be disregarded tells how true they and thousands more were to that Covenant. That day made possible the day and events in which we, from every land, were now rejoicing.

The people packed the great Hall, and never before, assuredly, had a convocation of the University been attended by so world-representative a company. In

full splendor of academic costume (the Edinburgh LL.D. imposes a gown of scarlet), the vice-chancellor and senate were assembled to recognize in the persons of fourteen delegates the services to learning, good government and Christian enlightenment rendered by missionary leaders. The D.D. was given to the veteran Indian Christian leader, Rev. K. C. Chatterji (American Presbyterian Board); President W. Douglas Mackenzie, of Hartford Theological Seminary (Edinburgh A.B. 1881); President Potts of St. John's College, Shanghai (American Protestant Episcopal); Mr. Robert E. Speer (American Presbyterian Foreign Board), the third layman to receive this degree from Edinburgh; Pastor Julius Richter of Germany, an authority upon missions who is numbered among our contributors; two secretaries of English missionary societies, and a German inspector of missions. Applause greeted each candidate, that for Mr. Speer indicating his wide acquaintance in all lands. Interest intensified as the LL.D. was conferred upon six candidates, three of them Americans. The first and most distinguished candidate was—to give him his full titles, which well represent the dignity attached to position in foreign countries—the Right Hon. and Most Rev. Randall Thomas Davidson, G. C. V. O., D. D., D. C. L., Archbishop of Canterbury. A native of Edinburgh, it was felt to be a mutual distinction to have this primate of a historic Established Church don the scarlet gown of the Edinburgh University doctorate. He wittily referred to himself later as a prelate wearing with pride the honors of a university which had done all in its power to destroy prelacy. Second came Judge Beaver, ex-governor of Pennsylvania and Civil War veteran, who was roundly cheered by the students as he mounted the platform on his crutches, which told eloquently of the past. "Gallant general and learned judge," he was named, and with Hon. Seth Low, who followed, well illustrated the type of American laymen who rank with such British laymen as Lord Balfour and Sir Andrew Fraser. Other candidates were a Japanese, President Harada of the Doshisha; Prof. Meinhoff, German philologist; and last, Mr. John R. Mott, who was given a reception of which any man might well be proud. A central figure of the Conference, Americans were glad to be represented by him. After a number of brief remarks by the newly invested honor men, scant time was left for dinner before the evening session.

A UNIQUE SCENE

It was a great session. Expectation was in the air. By eight o'clock the Assembly Hall was crowded, galleries and all. Now for the first time the magnitude and character of the Conference disclosed itself. While this was the delegate body, with specific purpose of discussion, there was an equally large company, distinguished as representatives and visitors, gathered in Synod Hall, a few steps distant; and in Tolbooth Parish Church, near by, a third great meeting, free to the public without ticket, was in progress, so that nearly or quite five thousand people were giving attention to the subject of missions that evening in the Scottish capital. Among them were hundreds of missionaries who had come from the isolation of their work to receive the blessing and cheer of this Christian fellowship and zeal for world evangelization.

It was a unique scene and situation when Lord Balfour of Burleigh took the chair and faced a crowded hall. Not in the crowd lay the uniqueness, but in its composition. To a Scotchman or Englishman it was far more significant than to an American—with our freedom from an Established Church and the attendant disadvantages and bitternesses of dissent—to see together on one platform, in fraternal intercourse, the Archbishop of Canterbury, the Moderators of the Presbyterian Churches of Scotland, the leading preacher of the United Free Church of Scotland, a lord high commissioner of the Established Church of Scotland, with an American Presbyterian and an American Methodist—while on the floor sat in contiguity and comradeship Anglican lord bishops and English Wesleyan, Congregational and Baptist dissenters, Scotch church folk of all

ASSEMBLY HALL, CONFERENCE IN SESSION. LORD BALFOUR OF BURLEIGH PRESIDING; ON HIS RIGHT SIR ANDREW FRASER AND DR. JOHN R. MOTT. EXECUTIVE COMMITTEE IN ENCLOSURE IN FRONT OF PLATFORM; DELEGATES ON FLOOR AND IN GALLERY BACK OF PLATFORM

names, English High Church and Low Church all mixed in with representatives of almost every Christian communion known to Protestantism. Some of us appreciated more fully what the presence of the primate and bishops meant when the London *Church Times* made its bitter attack upon them for this consorting with the sects, and a protest was started by the sacramentarian clergy; but we were scarcely conscious of it that night, when the sense of blessed fellowship was over all. It is perhaps enough to say that such a mingling of denominations on such terms of equal recognition and fellowship has never before been found practicable, nor even been imagined as possible. And that very fact was sufficiently in mind to make the occasion a very solemn one, surcharged with feeling of wonder, gratitude, expectancy—for if this marvel had been accomplished, what might not be hoped for in the future?

DEMOCRATIC COSMOPOLITANISM

At any rate here we all were in motley cosmopolitanism—or as one delegate put it, a body including archbishops, lord bishops and just bishops, rectors, curates, canons and ministers, members of the British House of Lords, American ex-governors, congressmen and mayors, Danish nobles, Swedish bishops, German professors, French and Swiss ministers, diplomats, army and navy officers, ex-governor-generals of the British Empire, university presidents, professors and plain business men, Australians, New Zealanders, South Africans, Canadians and Americans, missionaries from every land under the sun, and not least, Christian leaders of the growing churches of Asia, Africa and the Pacific Islands. And what is more, we were all feeling at home, and joining with heart and voice in the simple devotional exercises, forgetting for the moment at least that there

ASSEMBLY HALL, SHOWING REAR AND ONE OF THREE VISITORS' GALLERIES. PRESS SEATS IN CENTER BACK OF COMMITTEE'S RAISED ENCLOSURE. CONTINENTAL DELEGATES IN CENTER SEATS ON EITHER SIDE OF SPEAKERS' PLATFORM. ACOUSTICS EXCELLENT

was anything else than the "Church of Christ united," "all one body we." And missions had accomplished this modern miracle.

THE SERVICE

When the chairman announced the One Hundredth Psalm for the opening hymn, it was sung with tremendous volume by the most varied throng, without doubt, that ever united in its rendering "with cheerful voice." To many of us the singing of the psalms will be a different thing after having heard them in the Scottish churches. Of course everybody knew "Old Hundred," and it is a joy that in the great hymns of the church there is a common and familiar ground. Then the veteran preacher, Principal Whyte, made a prayer as unique as the gathering. It was quaint and vivid, and lifted us into the world of spiritual realities and divine power. Seeming to feel as though he were in the goodly fellowship of the prophets and apostles, he gave thanks by name for the men of genius and grace who had enriched the church through the ages—"the Anglicans for teaching us to pray, the Covenanters for their faith, Jeremy Taylor and John Bunyan and McCheyne and Rutherford and David Livingstone and Spurgeon and Alexander Maclaren," characterizing each with the fitting word; then he got back to John Knox, his Scotch soul caught fire and he found in him "the faith that will make all believers one." In the intense hush one seemed almost to feel the presence of these great servants, and prayer as personal communion with God became real.

THE ROYAL MESSAGE

Lord Balfour's first words, "I am charged with a message from the King," sent a thrill of enthusiasm through the assembly, which instantly rose to listen.

No one could fail to appreciate the fact that "there is a divinity that doth hedge a king" in Great Britain. It was a fine and manly message and gave an excellent impression of the young ruler so suddenly charged with grave responsibilities. It expressed deep interest in the Conference, gratification at the fraternal coöperation of so many churches and societies from all parts of the world, and appreciation of the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind. As the last words were read, the unplanned and dramatic happened. Some one spontaneously started the national hymn, and everybody joined and made the rafters ring. The effect was electrical, and nothing could have drawn that mixed throng so close together. There they stood, British and American, Continentals and Indians, Chinese and Japanese, white, black and brown, singing with one voice and soul, "God save the King!"

WEIGHTY WORDS FOR UNITY

This paved the way, too, for Lord Balfour's straightforward opening address, in which he sounded the keynote again and again. Speaking of the 1,200 members and 160 different churches and organizations which they represented, he said: "When we look at the list, two feelings, I think, will be dominant in all our minds. There will be, first, profound sorrow that our differences should make necessary so many different organizations (hear, hear), but also a feeling of joy and thankfulness that if separated in some respects we are drawing together now as perhaps never before (loud applause) in the prosecution of the great enterprise in which we are all interested (applause). We are united under one great command, we have the same marching orders (applause). No divisions free us from the obligation, and we are learning that if we are to be successful we must attain a greater amount of unity than in the past (applause). We can hardly deny, and the meeting of this Conference will make us still less inclined to deny, that overlapping and its waste of energy, of men and women, of material resources, are nothing short of treason to Him whom we acknowledge as our common Master (loud applause). By common consent there is just now a great opportunity, demanding a united Christianity to seize it. The hope has sprung up in my mind that unity if it begins in the mission field will not find its ending there (applause), but may extend its influence and react upon us at home (loud applause)." These sentences, with the parentheses showing how the delegates received the sentiments, are a reflection of the feeling from first to last. Before such a spirit practical difficulties will some day melt away. Fusion comes when the heat is sufficiently fervent.

ARCHBISHOP AND LAYMAN

Then we had two addresses. First came the Archbishop of Canterbury on "The Central Place of Missions in the Life of the Church." It was a remarkable speech from the head of the great Anglican Church. As he rose to address the gathering he received an ovation. Dr. Davidson has a strong, rugged Scottish face and no affectation and he won his audience with his first words. Without formally addressing the chair, he began, "Fellow-workers in the Church militant, the society of Christ on earth." Here was a fraternal greeting to every delegate, however different his creed or race. Then he designated the gathering as "an assemblage which, if men be weighed rather than counted, has, I suppose, no parallel in the history either of this or of other lands—a Conference unique in all annals." He expressed the hope that a gathering unique in character might also be unique in fruit. As he eloquently spoke of the place which belongs to missionary work as the central place of all, he addressed his hearers once and again as "brothers and sisters in the Lord Jesus Christ," and declared that what matters most, what ought to loom largest, is the directly missionary work. This Conference was the most serious attempt the church had yet made to look steadily at the whole fact of the non-Christian world and to understand its meaning and challenge. The clamorous missionary opportunities brought also special difficulties, among them the unchristian

lives of representatives of Christian lands, and above all the lukewarmness of the home church in the face of the possibilities. If the work was to be done men must be made to feel not in theory but in the living, burning fact that there was none other than the Lord Jesus Christ through whom we or any other upon the attendants, and through them upon multitudes in many lands. It was an inspiring thought—the outreach of the Conference. Edinburgh was in a sense an impulse center of the whole world; or as one happily phrased it, a unique sounding-board, its voice reverberating to every corner of the earth.

PRINCES STREET, THE SCOTT MONUMENT AND MUSEUMS. CASTLE ON THE LEFT

folk can receive health and salvation. It was a brotherly, warm evangelical message from the heart, and made a profound impression. The way in which the hymn, "Crown Him with many crowns" was sung gave witness to the feeling that had been stirred.

Dr. Speer closed the memorable session with a thoughtful address on "Christ, the Leader of the Missionary Work of the Church," in which he emphasized the headship of the Lord as the most real fact in their common life. Only as they became aware of Christ's leadership and looked beyond all men to the One standing in the midst of them would they be able to put away their prejudices, pride and self-will and realize the hopes that had brought them together. The speaker was given a hearty reception and close hearing. All felt that the beginning was the augury of days of powerful influence

Then we went out into the twilight, at ten o'clock. A wonderful day has Edinburgh at this time of the year. I read a line or two in a paper on the street at twenty minutes after ten at night to show that it could be done; and morning light breaks by half-past two. The inducement to forego sleep is great in such circumstances. It certainly was pleasant to go home from evening meetings in the soft gloaming, with Calton Hill and Arthur's Seat outlined on the horizon. Wonderful city indeed!

THE DAY SESSIONS

A description of a single day session will answer for them all; and a day's program will show how steadily the thousands were kept going—with great strain on mind and body. At breakfast the *Conference Daily Paper,* a sixteen-page publication of small size, was beside my

plate, containing the minutes of the day preceding; notices to delegates covering all sorts of details from badges, admission, and special services to closing of doors during devotional services; program for the day, and *agenda* for consideration of the Commission report to be submitted that morning. The Synod Hall meetings were also covered. I had, in a word, all needed information.

The morning sessions began at 9.45 with a fifteen-minute devotional exercise; the discussion of the report of the day started at 10; the business session closed at 12.30; and a half hour intercessory service followed, recess beginning at 1. The afternoon session came at 2.30, and lasted till 4.30. Then there was another intermission until 8 o'clock, and as a rule there were two general addresses each evening, so that it was the intention to get through by 9.30. As the days passed, the intercessory service was occasionally placed midway in the morning session, instead of at the close. Of these remarkable services special report will be made in another issue. Many found in them the deepest inspiration of the Conference. While the three sessions might not seem overtaxing, aside from their intense character it must be remembered that all sorts of incidental meetings were arranged for the betweentimes. As a result it was impossible to enjoy as much fellowship as many hoped for. The delegates were scattered throughout the city in the hospitable homes or in hotels, so that there was no central headquarters for social intercourse. The closeness with which the great body of delegates and representatives kept to the meetings was often remarked upon. Absence always meant missing something especially good. The system followed made it impossible to tell who the speakers were to be.

THE METHOD OF PROCEDURE

This Wednesday morning session will show the system. The report of Commission I on "Missions to non-Christians" was to be discussed. Dr. Mott is a master of assemblies, and from long experience knows how to keep things moving smoothly and promptly. He has tact, courtesy, an occasional touch of humor, and absolute poise. Nothing is left to chance. Everything is made plain to the body. At precisely 9.30 he opened the session and placed the leader of the devotions in charge for fifteen minutes. At 10 exactly he announced the order as arranged by the committee and voted at the first session. The chairman of the Commission reporting was to have three-quarters of an hour to present the conclusions and recommendations of the Commission, and pave the way for discussion by emphasizing points to be considered. Seven-minute speeches on the various points suggested in the *agenda* would then be in order until the time for intercession; thus giving an hour and three-quarters in the morning and two hours in the afternoon to each report. The seven minutes' rule was inexorable. At the expiration of six minutes a warning bell would sound; at the next ring the speaker would stop, whether at a period or not, and to save the slightest loss of time, the name of the speaker to follow would be announced in advance so that he might come to the stand and begin before his predecessor could reach a seat. Speakers were also advised with a smile that if they chose to take only five minutes, there would always be many left on the waiting list even then. To speak, it was necessary to sign one's name on a card furnished by ushers, signifying also on what special part of the subject the applicant would speak. It may be said, in passing, that the applicants constantly exceeded the limit, so that the chairman had a pile of cards on hand each night, and the selection of the speakers was his most delicate and difficult task. Of course there were some heartburnings, but it was recognized that on the whole the result bore testimony to Dr. Mott's impartiality and good judgment. By this system all sections were represented, all parts of the reports indicated in the *agenda* were touched upon, bores were eliminated if known, and the Conference was saved from pointless talk. The experts had the floor for the most part, and if it occasionally chanced that a certain few got the floor more than once, to the exclusion of others, it must be said that they were generally worth while.

A SAMPLE SESSION

This first morning, as Dr. Mott was chairman of the Commission reporting, he put Sir Andrew Fraser in the chair and forcibly presented the outstanding points of the most important report of all, in many respects. A synopsis of this will be published in MISSIONS later. It is the most thorough study of the non-Christian fields made as yet, and a permanent contribution to knowledge of the missionary problems. The recommendation of greatest practical importance was the formation of an International Committee for the consideration of international missionary questions.

The discussion then began, along the lines indicated. It is astonishing how much can be said in seven minutes when a speaker knows his subject, has analytical and condensing power, and fixes his points in mind so that he can make them in sharp sentences. I should say that the Americans were better at this than the English, and the Chinese and Japanese, so far as we had chance to judge, not behind any. Of course, for effectiveness there could be no introductions, no apologies, no perorations—just a plunge into the subject and a dash until the bell rang. Rarely was there a stop before that warning note, but rarely also did the speaker try to run overtime. In fact, Dr. Mott had a way of rising that made that well-nigh impossible. Even a lord bishop stopped in the middle of a sentence, but was called back to finish it, because it was seen to be a sentence worth finishing. Everybody liked the inexorableness of a rule that knew no distinction or rank.

Note the ground traversed in that morning discussion: Dr. Robson spoke for Africa, where he said with shame that the British administrations favored Moslem as against Christian; Dr. Karl Kumm endorsed his statement, both speaking from first-hand knowledge; Pastor Grandjean (Swiss) urged a conference in Portuguese East Africa to secure a better understanding and arrangement of common work; Rev. Yugoro Chiba (Baptist), one of our men, spoke admirably for Japan, with only 80,000 Christians out of 62,000,000 of people; Dr. J. D. Davis, Nestor of Japanese missionaries, told of changes in Japan in his time and how the Emperor himself now gives large annual contributions to distinctively Christian institutions; Bishop Bashford (Methodist, of Pekin) packed into his time the changes going on in China, in a telling and climactic speech; Chinese Professor Chang declared China has eight hundred millions not four, and is now open to Christianity, whereas in five years it might be closed again; Hon. J. H. Yun, native of Korea and formerly high official, said there was not a missionary or Christian there twenty-five years ago, now nearly 200,000 Christians and the Bible the most widely read book. India's needs were presented by Mr. G. S. Eddy, a missionary at his own charges; by Rev. V. S. Azariah, a native, who said it was criminal for societies to go into areas already occupied while so much ground was untouched (and got cheered for saying it), and by Dr. Robert Stewart, of the Punjab, who said 8,000 missionaries additional were needed to provide one for each 25,000 of India. Then forgotten Mongolia was spoken for; also the Swedish Mission in Central Asia; the Indians of South America; Polynesia by two speakers, one (Rev. W. L. Blamires) declaring the Sabbath day was better observed in Christianized Polynesia than in Scotland.

A plea followed from two speakers for the evangelization of the Jews; Rev. W. Ewing (United Free Church Jewish Mission) stating that a quarter of a million Jews were converted in the last century, and Rev. Louis Meyer of New York saying there never was such a decay of religion as among the Jews of that city, where a census showed 70,000 Jewish children entirely without religious instruction. Mr. F. S. Brockman of China closed with a strong appeal for religious work among the Chinese and Japanese students in Great Britain and the United States, who are to be leaders at home.

THE AFTERNOON CONTINUANCE

Reflect that this is the merest outline of the eighteen seven-minute speeches, some of which went up to nearly two hundred words to the minute, and you will get some idea of the intense applica-

tion required by such a session. Nor was the half hour of intercession less absorbing. After an hour and a half for lunch, the seven-minute rule came into operation again and held its inexorable sway, with an occasional hymn for a rest, until closing time. The speakers that afternoon numbered fifteen. The discussion was practical throughout. And the impression left by the two sessions was the vastness of the task, the present the time of all times for world evangelization, the duty of immediately occupying unoccupied fields by mutual arrangement, and the absolute necessity for united planning and action. A divided Christendom meant defeat, a united Christian family meant victory. All of which is full of meaning if the churches will take heed.

THE REPORTS AND DISCUSSIONS

The Commission Reports were taken up on the succeeding days in this order: (1) Carrying the Gospel to all the non-Christian World; (2) The Church in the Mission Field; (3) Education in relation to the Christianization of National Life; (4) The Missionary Message in relation to non-Christian Religions; (5) Missions and Governments; (6) Coöperation and the Promotion of Unity; (7) The Preparation of Missionaries; and (8) The Home Base of Missions. Think of repeating in procedure seven times over the two sessions already described, with from twenty-six to thirty speakers each day, mostly different ones, and you will get some idea of the scope and strain of the program. Of course this was not all. The evening addresses were not light and popular but the kind that keep thought at a tension. Some of them were classics, and Professors Paterson of Edinburgh and Denney of Glasgow proved that the day of Scotch theologians has not passed, nor that of keen intellectuality and insight. No wonder that before many days there were tired eyes and faces; the wonder was how the hundreds could go on with it to the end, but they did.

A STRIKING INCIDENT

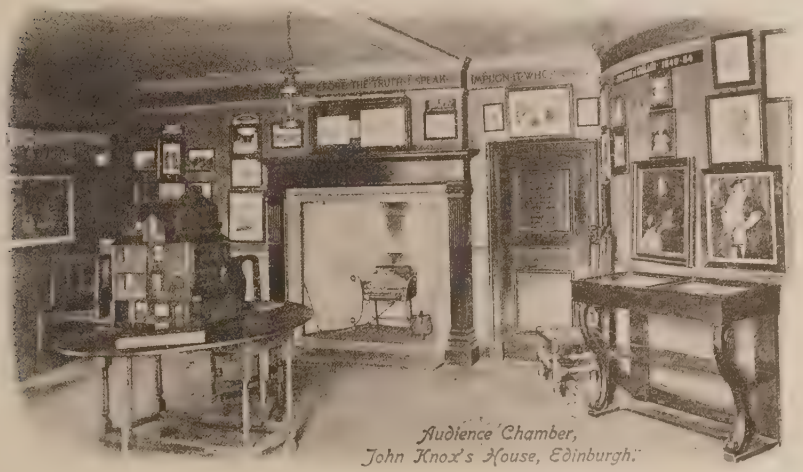
As the days passed, and the vastness of the missionary problems unfolded to view, the interest deepened. No sessions were attended with more interest than

JOHN KNOX'S HOUSE IN THE HIGH STREET

those of Tuesday, which brought the question of Christian unity up for discussion. The thought of this, as already intimated, had dominated the Conference, but now it came to a head. Sir Andrew Fraser presented the report. The Commission had a delicate task on hand and had dealt with it in diplomatic fashion, abstaining from formulating any scheme and merely suggesting general principles. Whether the ideal mode of procedure should be organic union or federation was left open. The report declared the practicable possibility of comity and coöperation and the necessity of united work on the mission field, suggested delimitation of fields and certain kinds of work that could be best promoted in common; and the chairman expressed the conviction that Dr. Mott was right in his statement that systematic coöperation would produce results equivalent to the doubling of the missionary force of the world, without the addition of a single worker. The liveliest discussion followed. To many it was a reve-

lation to hear the missionaries from China, Japan and other countries tell how unity was prevailing there, and how far in advance of the home churches the missions were in this respect. The utterance that made the most profound impression was that of Chinese delegate Cheng Ching Yi, who after testifying to the spirit of unity in the Church of China, declared that denominationalism has never interested the Chinese, who cannot understand it and have no desire either to understand or practice it, but wish to have a Chinese Christian Church, which alone could conquer. After the discussion had proceeded an hour or so, with various differences of opinion, there was a season of prayer, and then Sir Andrew Fraser offered the one resolution of the Conference, providing for the creation of a Continuance Committee of Conference—international and representive in character, to carry forward and perpetuate the work and influence of the Conference. Dr. Arthur J. Brown, of the American Presbyterian Foreign Board, seconded the resolution in a few happy words, catching the hearers by the opening remark that as groups of societies they were aiming at nothing in particular and were hitting the mark, whereas principle did not involve chaos and they could surely do something to better existing conditions and not reproduce the bad home conditions on mission fields. Dr. Richter said twenty-five continental societies had requested the Conference to take the proposed step; and Mr. Rowell of the Laymen's Movement in Canada declared that business men would readily raise funds when missions meant the whole church going to the whole world. All of which was applauded, and noontime came.

In the afternoon the discussion continued, with growing conviction, and when the time came to put the resolution to vote—following the declaration by Bishop Robinson of India that the whole trend of sentiment among foreign missions was for union wherever possible and for federation and coöperation where organic union was at present out of the question—the feeling was deep. The chairman called for a vote, and every delegate said "Aye" with whole voice. There was no nay. It was a unanimous vote! Then the enthusiasm broke forth in loud applause, and a delegate started "Praise God from whom all blessings flow," and the doxology was sung with a mighty volume that could be heard far out in the street. The one step that could be taken to further the cause of Christian unity through missionary coöperation had been unanimously taken,



Audience Chamber,
John Knox's House, Edinburgh.

and in face of this action and such a Committee it would be difficult for a missionary board to disregard the principles of comity. The general feeling, looking to the future, was expressed by the Bishop of Durham, who said he believed this Conference would be a great and potent influence for the unity of the church. They had been reminded of the difficulties, but *the Lord had prayed and his prayer must be answered.* He felt that he carried a whole education with him from this week, and could never be the same as before he came. They had seen the impartiality with which the Divine blessing rested upon the mission work of all denominations of Christians, and must inevitably be broadened by the vision.

CLOSING SCENES

The subject of the last day, the Home Base, is referred to editorially in this issue, and was justly regarded as fundamental. A peculiar feeling of solemnity marked the gatherings, as it was appreciated that this meant the termination of a fellowship that had been exceptional, of experiences that could never be repeated. Of course there were expressions of gratitude for hospitality and help of all sorts; and in seconding the vote of thanks Dr. Brown said it would be an inspiration to the delegates that the city and people of Edinburgh were identified with what they believed would be considered by future historians as the most remarkable gathering of the people of God that the world had yet seen. Then the messages to the churches in both Christian and non-Christian lands were submitted and voted, and the last commission's report was presented and discussed with great freedom.

The closing service Thursday evening was wholly devotional in character, with purpose to generate spiritual power and consecration. Sir Andrew Fraser was in the chair and every seat was filled. There was an air of deepest solemnity. It was not an emotional body, but none could escape the impressiveness of the intercessory exercise led by Rev. W. H. Findlay, who prayed that from that week might date a new era for foreign missions, for the church, for the whole world. This came after the chairman had told in a tender address how, when in India, where he knew something of the lonely experiences of the missionary, he had rejoiced to be called to have part in this Conference, which had broadened and sweetened and enriched all lives as they had realized the grandeur of the task which God had committed to the church. They were not going as they came, but with better views of the work, with knowledge of each other, with the ineffable vision. Dr. Mott had the final words, impressing the truth that stirred emotions were a peril if performance did not result, and calling upon each one to dedicate his life to God unreservedly. All united in a solemn act of dedication, in response, standing with bowed heads. There was a moment of tense silence. Then the moderator of the General Assembly of the United Free Church pronounced the benediction, and the World Missionary Conference came to an end. Quietly the delegates dispersed, to start next day for home and work, carrying the spirit and influence of the Conference with them to the uttermost parts of the earth.

II. IMPRESSIONS AND INCIDENTS

ONE SPIRIT

The most wonderful thing about the Conference was the composition of it. That keeps coming back to me as the marvel. Conferences are common. Even large and influential and well managed conferences are not infrequent. But the make-up of this Conference was different from anything seen under the sun before. The remark was heard again and again, "This body could not have been gotten together ten years ago." One believer in divinely ordered events, hearing this, declared, "No, not one month or day before; the day was fixed." Here were delegates from all divisions of the Christian host except the Roman and Greek Catholics. Nor were they gathered as in an armistice; they sat together as brethren, and no one was thinking of distinctions or divisions. The sense of brotherhood permeated everything. The kingdom was paramount. The missionary motive was sufficient. World need melt-

JOHN KNOX, LEAVING ST. GILES' AFTER PREACHING HIS LAST SERMON

ed individual mood. Praying together formed a bond unbreakable. The spirit of unity grew and intensified. The fellowship was so delightful, the experience so strange to many who had dwelt in isolation, the discovery that the other man was not half bad was so happily disappointing, the rubbing together was so destructive of angles—why, the most surprised men in Edinburgh were those who found themselves actually sitting on terms of perfect equality with other men not of their fold, and yet somehow all seeming indubitably to belong to the one fold. The fact was the miracle.

ONE TONGUE

Another most impressive thing—that here were delegates from all races and nations, speaking many tongues, yet all using in this Conference the one English language. Of all the speakers only one spoke through an interpreter. It is highly significant that English is rapidly becoming the universal language. There is no need to talk of Volapük or Esperanto. The world will not have an invented, made-up universal language; it will adopt English. That is one of the results of missionary pioneering. It is easily conceivable not only that all peoples will come to read the Bible, but come to read the English Bible, although they may cherish the translation in their native tongue. One Master, one spirit, one purpose, one commission, one language—how could there fail to be the sense of oneness in Christ? And it did not fail.

EVERY RACE IN EDINBURGH

The first dramatic little scene to catch the eye at Edinburgh, says Mr. Mathews, the brilliant editor of the London *Missionary Chronicle,* describing experiences common to many of us, was the vision of a Chinese man, in flowing blue-grey robes and a black cap surmounted by a scarlet button, in conversation with a Hindu under a voluminous turban. As they strolled along together they met a full-blooded Negro pastor from the United States, and in a trice were in close and laughing talk. It was a vignette of the whole Conference. By the side of a Swiss one saw a Korean who rubbed shoulders with a Japanese principal. A brown-gowned member of a Hindu brotherhood strolled with a Singhalee, while a Burman fraternized with a delegate from the Punjab. Racial difference was absolutely lost in a glowing sense of brotherhood of aim and spirit. And, quite apart from the influence of the discussions in the Conference, these tea-table talks and strolls under the evening sky have cemented international friendships and opened floodgates of sympathy.

EXPERT TESTIMONY

As commission after commission presented a new subject, experts in all phases of mission work had chance to be heard. At least 200 found a seven-minute place, and thus a large number of missionaries and secretaries who had visited the field entered into the discussions. By some oversight a special place was not given to Medical missions, though their importance is fully recognized. There were side conferences of medical missionaries. One of these, Dr. Main of China, made one of the most brilliant short speeches of the Conference.

Going into a little computation, it is probable that the presentation of reports and day discussions involved the utterance of 200,000 words, which is a low estimate, for speakers conscious of short time often tried to make a Phillips Brooks' rate of 200 words a minute. If printed in book page this would make in small type at least two 600 page volumes; while the evening addresses would add another substantial book. Since there was little waste of words and rarely a speech that did not make points, the value of the addition to missionary literature may be judged. While oratory was not expected, and few speakers rose to exceptional heights, the average of the discussions was high in point of information, suggestiveness, directness and earnestness, holding to the main issues with remarkable steadiness of purpose. Without doubt such a varied, inclusive and experienced list of speakers never before made up a program at any convention, religious or otherwise.

DISSENTING ABOUT UNITY

Strangely, or perhaps not strangely, the discussion of unity was the first marked by anything like open dissent, occasioned, it must be confessed, by the failure of one of the Anglican bishops to observe the very limitations of debate—eliminating controversial and doctrinal matters—which his party had made the condition of its participation in the Conference. The common opinion was that it was good for the Anglican "Catholic" or High Church party to speak out and make their position clearly understood; and that it was an unquestionable gain to have the Church of England represented, even at the cost of confining the commissions to non-Christian lands and shutting out South America and other countries regarded as Catholic. This is the first time the Church of England has entered into a church council with other denominations, and marks a broadening view significant for the future.

CONTINUATION COMMITTEE

The Continuation Committee, which insures the perpetuation of the Conference plans and work, met immediately following the Conference, and elected Dr. John R. Mott as chairman, Dr. Eugene Stock and Dr. Julius Richter vice-chairman, and Mr. Newton W. Rowell, K.C., of Toronto, treasurer. These officers, together with Sir Andrew Fraser, Dr. R. Wardlaw Thompson, Dr. Arthur J. Brown, Dr. James L. Barton, and Count Moltke form the executive committee. Mr. J. H. Oldham was appointed secretary, to devote his whole time to this work. Our Baptist member of the committee is Dr. Thos. S. Barbour.

It was decided to confer with the missionary societies in Europe and America as to the creation of a body which might serve as a medium of communication between missionary societies and governments in matters affecting the common interests of different missions working in a particular area.

The Committee resolved to carry further investigations already begun, and to undertake certain fresh investigations. For this purpose, nine special committees were appointed to investigate and report on various subjects, including: (1) Unoccupied fields; (2) the creation of a board of study with reference to the training of missionaries; (3) the development of training schools for missionaries; (4) Christian education in the mission field; (5) Christian literature; (6) the securing of uniformity in statistical returns; (7) the appointment of an international committee of jurists to draw up a brief statement of recognized principles underlying the relations of missions to governments; (8) the best means of securing a larger place for missionary information in the secular press; (9) the advisability of publishing in

whole or in part the evidence received by the Commission on the Missionary Message.

The Committee consists of ten members from the Continent of Europe, ten from Great Britain, ten from North America, and one each from Australasia, China, Japan, India, and Africa respectively—thirty-five in all. It is to place its services at the disposal of the Boards, to serve as clearing-house and comity center, to work toward the formation of a permanent International Missionary Committee, and be a general helper. It marks a step toward united and effective work.

BAPTIST FOREIGN DELEGATES, THREE AMERICAN DELEGATES, AND TWO STUDENTS. FROM LEFT TO RIGHT, SITTING: PROF. YUGORO CHIBA; EDITOR OF "MISSIONS"; SECRETARY HAGGARD; REV. THANG KHAN, ASSAM; STANDING: BURMESE STUDENT; REV. JOHN RANGIAH, NATAL; BURMESE YOUNG WOMAN; SECRETARY BARBOUR; PROF. L. T. AH SOU, BURMA; PROF. TONG TSING-EN, CHINA

STRAY NOTES

A sample of the hospitality: I was entertained by an English lady, formerly a missionary in Africa, who took a furnished house in Edinburgh for the Conference and filled it with delegates as her guests. Finding that I was at a hotel, she at once adopted me into her Conference family, gracefully saying it would be a grievous disappointment to her to have an unoccupied room in her house that week. That is an illustration of the spirit that met us everywhere.

Courtesy and attention everywhere—in trams, shops, restaurants, as in the homes. They have time to be courteous in Edinburgh—and a fine trait it is, making for happiness. I asked a direction of an ordinarily dressed man on the street, and before I got away he had told me all about the great preacher, Dr. Whyte, and half a dozen stories about my favorite Edinburgh professor, John Stuart Blackie, as eccentric as he was able. The man knew him well.

If the Synod Hall meetings are not included in this report it is not because they were unimportant or uninteresting, but because space is not sufficient. They were more popular in character than the Conference sessions, and many of the American delegates spoke at these and other meetings. Among the speakers were Drs. Haggard and Barbour.

Our Baptist delegates from China, Japan, South Africa, Burma and India made many friends and found opportunities to be useful as well as to receive the inspiration of the great gathering. We have greetings from several of them, which will be given later; also impressions from other missionaries.

The Baptist delegates were entertained most heartily by the members of the Charlotte Baptist Chapel, who opened their church house to us and provided tea and refreshments, after which we had a meeting with view to spread the news of the Conference through the United States. The Charlotte pastor and his people are doing a remarkable evangelistic work, by the way, and our readers shall have a special article about it.

An Edinburgh photographer invited the delegates to have their pictures taken, without charge, and presented each one who responded with two photographs. It was a gracious sign of hospitality. To Mr. Moffat we owe the excellent group of our delegates from the far East.

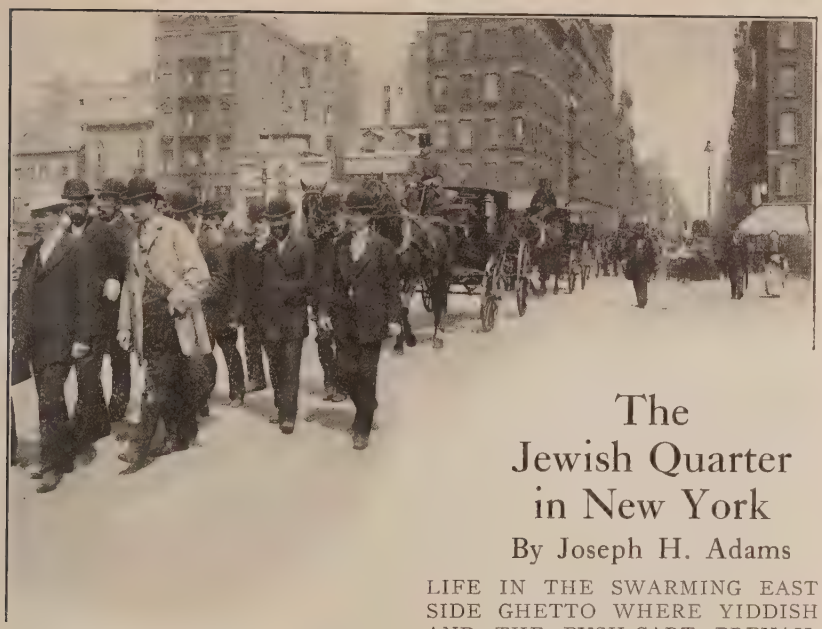
The Conference received a message from ex-President Roosevelt, who had expected to be a delegate, and listened to an address by Hon. Wm. J. Bryan, who also spoke in Glasgow and other places. Mr. Roosevelt's message was in his best vein and warmly applauded.

The reports of the Conference in the Edinburgh *Scotsman* and *Glasgow Herald* were models. The editorials were also intelligent and sympathetic. One could only wish some great paper in the United States would report religious meetings of importance in like creditable and interested manner. Also that there was in New York a paper of the weight and broad statesmanlike quality of the papers named above. The Associated Press, by the way, lamentably failed to meet the legitimate demands of millions of Christian readers in America. It could scarcely find room to mention the proceedings of the most significant church council of history.

THE BAPTIST LUNCHEON

At one o'clock on the opening Tuesday the Baptist delegates met, by the generous invitation of Mr. David Lockhart, to luncheon at the Edinburgh Café, when a delightful time of brotherly fellowship was afforded. Baptists from America, Japan, China, and other lands greeted their fellow-believers and comrades in Christ's service from Europe and many parts of the British Empire. After a welcome from the host, Mr. G. W. Macalpine spoke for British Baptists, and Dr. T. S. Barbour for the United States. Prof. T. D. Tong, of the Baptist Union Seminary, Shanghai, who was present in national dress, won for himself a very hapy reception, as did Rev. Yugoro Chiba, of Japan. It was good to see on either side of the chairman the venerable figures of Dr. Timothy Richard, of China, and Dr. Richard Glover, of Bristol. Unfortunately many of the invitations had not reached delegates in time to permit of their attending this family gathering, but the kindly thought which prompted its arrangement will be gratefully remembered.

THE CALTON HILL



The Jewish Quarter in New York

By Joseph H. Adams

LIFE IN THE SWARMING EAST SIDE GHETTO WHERE YIDDISH AND THE PUSH-CART PREVAIL

WITH COPYRIGHT PHOTOGRAPHS BY THE AUTHOR

THERE are few more interesting spots in Greater New York than the Jewish quarter. Gathered together in this tract, covering perhaps six square miles, are Jews from Germany, Russia, Austria, Syria, Egypt, Turkey, Greece, the Holy Land and other Mediterranean countries, French and Spanish Jews, and mixed races of Jews from every spot on the globe where the Jewish race resides. Since the disturbances and massacres in Russia, the Russian Jews have been emigrating to this country in large numbers, and many of those who were fortunate enough to escape from the scene of the racial agitation reached here in a more or less impoverished condition, poor and ill clad. Some went out beyond the city, but many landed in New York and vicinity and swelled the already overcrowded districts here. It would be much better for the people if they would get out into the country where they might obtain a more comfortable living and enjoy a less tumultuous and more healthy life than they could ever hope to realize in the cities. But it is difficult to influence them to do this. They prefer to colonize like bees in a swarm, struggling for the small pittance they get for their day's work under city conditions. Some of them fail even in this, and find an ignominious grave.

The original Jewish quarter in New York is commonly called the "Ghetto." Zangwill objects to this term, claiming that the name applies only to the more criminal Jewish quarters in the cities of Russia and other foreign countries, and that New York has no ghetto. The term is used here without any opprobrium. There is no intent to charge the Jews with a special criminal tendency. There are good Jews and bad ones, and vastly more good than bad. The thrifty ones are quick to appreciate the advantages of our country. They are utilizing to the fullest extent our facilities for education and advancement, which are denied them in the countries from which they came, and we find them in every trade,

profession, and occupation. A ride up Broadway from the Battery to Central Park will show that Jewish merchants predominate. The largest department stores to-day are owned or controlled by Jews. Some of our foremost bankers, philanthropists, and professors are of Jewish parentage, and those of them who have prospered are lending a helpful hand to their less fortunate countrymen —nay, not countrymen, but brethren, for the Jew has no country. His has been a wandering race for centuries, but here in America they have found a home.

moral and spiritual. The habits and customs of his people in foreign lands have taught him craftiness and the desire to get the better of his opponents—a trait we are all inclined to have, but not in the same degree as the lower class of Jews. Let a Jew be a shrewd trader but an honest one, and he will be respected by his people, for a good hard bargain, well driven, is considered a credit to him —although not always admired by those of other nationalities.

Over on the famous East Side of the city the first Jewish quarter was located,

A JEWISH WEDDING IN A SYNAGOGUE BELOW HESTER STREET

From perhaps fifty or more localities the Jews have been drawn here by tales of prosperity and better times in a land where oppression is unknown, and they have the chance of equal rights with other peoples.

The good Jew is a good citizen, a hard worker, a shrewd trader, and is always ready to help his fellowmen. The bad Jew, the unfortunate one, or the backboneless one is the one that needs help,

within a comparatively small area about Division Street, East Broadway, and the Bowery. Since the great influx began, some fifty years ago, this district has lengthened and broadened until now it extends from Brooklyn Bridge north to the German neighborhood about Houston Street, from the Bowery to East River. The streets in this section are literally teeming with life, and in some places the children are so thick, as they

are sprawled all over the sidewalk, that it is necessary to step over them or go out into the middle of the street to get beyond. Not only Jews, but Greeks, Russians, Italians, Irish, Negroes, Poles, and Hungarians are found here, and the flats, tenements, and "double-deckers" are crowded to overflowing. There are few rooms or apartments to let in this quarter of the city. Directly one family removes or is dispossessed, another is eager for the vacated abode. Here flourishes the dealer in cast-off and second-hand clothing, and here is also found the sweatshop where human life is sapped in ever-increasing volume. But the district is characterized by the push cart and sidewalk venders, for in no part of the great city can there be found so many street venders and push carts as right in the heart of this densely populated section. Stores or small shops are not available for the seller of small wares, so he resorts to the push cart, and on every day of the week, Sundays included, the push cart and street vender is doing business. Here may be found everything handed down or not good enough for the better class of New Yorkers, and anything from a ten-penny nail to a steam engine, and from a Jew's harp to a grand piano, is for sale. Thursday and Friday of each week are the banner days. Saturday is their Sabbath, and the better class of shops and those belonging to the orthodox Jew are closed. It is only the "no account" Jew who keeps open shop on Saturday morning, but many lukewarm members of the synagogue are to be found in their shops on Saturday afternoons.

ORTHODOX JEWS IN THE HESTER STREET SYNAGOGUE

Every known trade, craft, and profession is carried on in this quarter, and the visitor to New York misses a sight worth seeing if this important bit of the city is overlooked. "Slumming" in the evening or at night is a popular pastime with many of our visitors, and inhabitants as well, and often one will see a large party with a guide going down into the lower parts of Hester, Division, Allen, Forsythe, Christie, Cherry, and ad-

A TYPICAL CITIZEN OF THE GHETTO

jacent streets, ferreting out the sights of which they have read in *How the Other Half Lives,* by Jacob Riis, who writes so vividly of the slums of New York. Little do those who never go beyond the Bowery know of the life in the Jewish quarter, and little can they realize the hardships, the suffering, and the heartaches of this seething population, packed in the stifling, reeking tenements. Late in the afternoon, when the day's work is over, it is an interesting sight to stand anywhere on the Bowery from Chatham Square to Bleecker Street and watch the shop girls, factory hands, and Jewish workers of every class pouring in a steady stream across the Bowery and into the narrow side streets of the great East Side, scattering then in different directions to their homes in the tenements and furnished rooms.

Never at any time of day or night are the streets vacant or the sidewalks devoid of people, and often in the summer time one will see late at night whole families on the doorsteps, on landings before shops and stores, or playing in the streets to pass the time during the heated hours, while circles of children dance about on the hard pavements or sidewalks to the organ grinder's tunes.

In the heart of the Jewish quarter about Allen Street, and in patches here and there, the famous, or rather infamous, "red light district" is located, that hotbed of vice which has baffled the police and Christian workers for years, where immorality exists to an appalling degree among the tenement dwellers, to the subtle degradation of the young. Mr. Gerry and his Society for the Prevention of Cruelty to Children have spent thousands upon thousands of dollars in the past quarter of a century trying to clean and purify the district, and while much good has been done, the inhabitants themselves are so foul in many respects mentally and morally, that it takes laborious and unceasing effort to make any headway.

The street cleaning department finds this the hardest locality of all to keep clean, for the inherited habits of the people are hard to overcome. The streets and back yards are the dumping places for all sorts of refuse and filth. No sooner do the street cleaners clear up a block and feel that they have accomplished something, than everything is in a litter again, ash barrels upset, mud and filth in the gutters, and papers flying to the four winds, so that within a day or two after a general clean-up, conditions are almost as bad as ever, unless constant vigilance is exercised and frequent arrests made for violation of city ordinances.

Parts of the Jewish quarter are exceedingly picturesque, and if one pays a visit to Hester Street about five or six blocks east of the Bowery on a market day, it is hard to believe the scene is in modern America, it is so entirely foreign in aspect and conditions. Everything and anything is on the push carts that literally jam the streets, making passage on sidewalks and even in the middle of the street almost an impossibility, and nothing save the clang of the fire engine bell seems to disturb this motley crowd of peddlers and purchasers. A fire engine coming at full speed with three powerful horses in action is enough to arouse

any push cart peddler to prompt action, and directly the sound draws near, haste is made to vacate the street and allow this much-respected vehicle to pass, for more than one peddler has learned to his sorrow that this heavy and rapidly moving engine is no respecter of push carts, but can wreck one in short order and scatter its contents all over the street, and pass on as if nothing had happened.

The Eldridge Street police station and the Essex Market police court do a thriving business night and day in this quarter, for petty squabbles lead to blows, and the excitable nature of the population soon brings on a common brawl that the police are often a long time in quelling. It is noticeable in a quarrel, however, that a deal of loud talking on the part of the police often settles a dispute that would inevitably lead to personal injury in the case of the Italian, the Chinese, the Irish, or the Negro. Noise subdues the Jew quicker than almost anything else, and this the police have learned to their satisfaction, as thus they are often able to avoid making an arrest and being followed to the station house by a howling throng of aliens, gesticulating, swearing, and threatening in half a dozen or more languages.

There is no dirtier place on the face of the earth than the Polish Jew section of the East Side, and it is the continual thorn in the flesh of the health board, which is compelled to exercise unusual care in order to save the city from epidemics having their origin here. Every known disease infests this plague spot, and smallpox, consumption, pneumonia, and malignant fevers carry off large numbers of the inhabitants. The city has established free baths for winter use in this section, and for the summer there are several swimming baths along the water front bordering on the Jewish quarter. On certain days the women and children have these baths to the ex-

RABBIS TEACHING BOYS IN SYNAGOGUE SCHOOL, WITH THE TALMUD AS THE BASIS OF INSTRUCTION, IN EFFORT TO PERPETUATE THE ANCIENT FAITH

clusion of men and boys. The water in these swimming baths moored along the river front is none too clean, but it is often a great deal cleaner than the bodies of some of the Jews who frequent these baths. On "ladies' day," often at five o'clock on a hot morning, the line is already formed by those waiting their turn to get into the water as fast as those already in come out and are dressed.

The Board of Education has established several large new schools in the heart of this district, and every effort is being put forth to educate the children in the English language and customs. This in a measure is opposed by the rabbis of the synagogues, and by some of the older orthodox Jews, who after school compel the youngsters to go into the synagogues and learn the Russian or Greek Jewish characters and keep up their studies of their mother tongue. Here the moralists, socialists, and reformers have worked for years and are still working to bring about better conditions, which often promise, but do not come, because the ever-shifting population continually brings new elements and new conditions.

How Philip Was Saved

By Rev. Geo. H. Brewer

SUPERINTENDENT OF MISSIONS IN MEXICO

AMONG the faithful members of the church in Aguascalientes, Mexico, is a widow named Amalia Morales. Her only support after her husband left her was a young son whose daily wage amounted to 37 cents per day. It was scant support indeed, but the mother, Philip and a younger sister managed to get along. Things went well until Philip fell in with evil companions. He became a victim of strong drink, and stayed out late at night. He shamefully neglected his mother and sister, and grew more and more dissipated and finally left home and was lost to his home and mother.

Sickness came and kind friends, themselves very poor, came to the rescue, sent the little girl to one of our mission schools, and ministered as best they could to the necessities of the sick mother. She lived in a bare room with dirt floor, but she could worship God and pray to Him despite her poverty and wretched surroundings. Her daily prayer was that Philip might be saved and might come back to comfort her in her affliction. The neighbors said: "Why don't you pray to the Virgin, she will intercede for you?" but she quietly told them that her trust was not in the Virgin Mary, but in God, and that He would hear her prayer.

And God did hear that mother's prayer. Four hundred miles away, in another city, where Philip was continuing his life of dissipation, he drifted into one of our missions and heard the gospel message he had so often heard from the lips of his mother. His conscience smote him. He sought out the missionary and told him the story of his downfall. He was advised to write to his mother and make arrangements to go to her at once. He was truly repentant and did as he was advised.

There was great rejoicing when Philip came back, but, best of all, he found the Lord, who gave him a new heart; and Philip, his mother and sister now have family worship. The mother has so far recovered that she can attend church with her children. Philip has a good position with the railway company, earning $1.50 per day, and has helped furnish the little home with some of the creature comforts.

In our recent meetings in Aguascalientes, Philip, like his predecessor in the 8th of Acts, "preached Jesus" unto his companions, and five of the converts were the direct result of his earnest effort. This one united Christian Mexican home is worth all that our Aguascalientes mission has cost.

On the Rail

The Chapel Car "Messenger of Peace" Among Railroad Men

THIS car is specially set apart to work a portion of the year among railroad men on the Frisco System. It is working in coöperation with the Railroad Y. M. C. A. of Missouri. Rev. Thos. R. Gale relates these interesting experiences.

THE AWFUL MEAN MAN

Williams was one of the up-track gang, a godless, profane fellow. We had a brief conversation with him on the up-track and it ended in his promising to come to our meetings. He surprised every one by rising and making a personal request for prayer. During the week he made a desperate effort to quit swearing and to keep straight. The following Sunday we found him with several others on his knees, all broken up, bemoaning himself and, like the "publican," ashamed to look up, "I'm not fit to come to Christ—He won't have anything to do with me—I'm an awful mean man!" "You are just the one Jesus is looking for, brother." Despair gave way to hope, and soon he was rejoicing in the fact that a broken and contrite heart was so acceptable to God. He is now with his wife and daughter in the fellowship of the church. Having been forgiven much, he loves much.

TRAINING THE BOY

B., a thoughtful looking engineer, had just finished his round trip and came into the meeting before dressing up. His hand went up for prayer, but he was so ashamed to come forward because of his not being "clean" that we had some little difficulty to get him to take his stand for Christ. He trusted Christ with an unusual simplicity. We were not surprised when we found out that for two years he had been preparing and thinking about the matter. His young wife died two years before and at her death-bed he promised to meet her in heaven and their two-year-old darling boy lisped a promise also. "And now," said B., "I am on the way, and that boy shall be trained to meet his mother."

JESUS WILL HELP IF YOU'LL TRY

Fireman S. was a wild young fellow. Drink, bad companions and the swearing habit all combined to persuade him

that no railroad man could be a Christian. The subject, "The Helpfulness of Jesus," was used to enable him to try. Some years before a little sister went from the Sunday school to heaven, urging the family to meet her there, and she sang before passing away, "Jesus will help you if you try." S. felt "this surely is my opportunity—the preacher is saying what sister sang. I'll try." In Chapel Car man at the Y. M. C. A.' And I said, 'I will if you will look after the fires' (he is engineer of the pumping station. I had not been to church for many years. I had no use for church, lost faith in these things and sinned grievously; but I got a sight of my true self to-day, and with the possibility of being made a new man I could no longer live as in the past." This brother has

THE WAY SOME PEOPLE GET THEIR DRINKING WATER AT AUSTIN, COLORADO. MISSIONARY BARKMAN HOLDING THE TUB

giving his experience later he related the above, and finished by saying that his first trip after conversion was the happiest one of his life.

THE MAN AT THE PUMP

It was in a meeting for men only. Our theme was "The Re-making of Shattered Manhood." The face of the man of the pumping station was a study. An inward conflict was going on beyond the ordinary. It reached a crisis when he rose for prayer, and coming forward grasped the speaker's hand and requested prayer. For fully an hour he prayed, struggled, agonized and yet no ease for the burdened heart. But when the light broke every one knew it—his very countenance glowed with assured blessing—he must tell it out. "Friends, my boys said, 'Father, go and hear the been received into church fellowship and is active in helping others to Christ.

ONE TAKEN, THE OTHER LEFT

Both were firemen, sitting on the front seats. B. had promised in a shop meeting to think about the matter and requested prayer. Just when we expected to get a decision for Christ, the caller came, and both thinking they were wanted, went out. C. returned, and the one we had hoped for went on duty, but great was our delight to see C. rise for prayer and come forward to pray for himself and be prayed for. He did not fail to tell us in a later meeting how glad he was that he had found the Saviour. The following Sunday B. was present and found Christ. He had passed a miserable week and was glad to end the struggle.

FATHER IS PRAYING FOR ME

We were greatly interested in Engineer E. P., partly on his own account and partly on account of his family history. Mother had gone home to the better land and never ceased praying for him until the end came. "Father," he said, "is praying for me to-night whereever he is" (we afterwards discovered his father was an old Texan Sunday school missionary). The meetings were of increasing interest to him. He was ready to admit his obligation—ought to be a Christian, etc., but the life on the road was not suitable to Christianity and he could not undertake the responsibility.

The Lord swept away every refuge and left him a poor, defenceless sinner without an excuse. It was a touching sight to see this fine fellow weep and shake and tremble as though he would never stop. "I'm going on to the end," he cried, as he shook my hand. That night he sat down and wrote to his father, telling him what the Lord had done and rejoicing that prayer had been answered.

FIREMAN B.

"My last cent and my last glass of whiskey." So said this man to us during the week. His wild ways were such that his dismissal was contemplated, and being kindly talked to about these things he gave expression as above. When it came to becoming a Christian, that was different; there were other evil habits that needed breaking and he could not see how they were to be broken; but when he resolutely set himself to receive Christ as his helper and promised to fight the flesh and the devil in the strength of Jesus, we knew victory would follow, and so it did. He was received as a candidate for baptism the same evening and is true to his confession.

STANDING FIRM

This engineer and fireman are on the same engine, and the following letter refers to them:

"You remember, of course, that P. and B. were on the same engine, and they went out on their run on Monday morning; they were switching in Joplin yards and an old switchman was lining up the switches for them. After they got through, the switchman said: 'P., give me a quarter to get some whiskey.' But P. said, 'Look here, Bill, we have cut that all out. Up at the Y. M. C. A., a month yesterday, a man drew my picture, showed me where I was going and how fast I was traveling, and told me where I ought to go and how to get there; and Bill, he made me all over again, and instead of a bottle of whiskey I carry a Bible in my grip today.' The switchman was curious to see the Bible and climbed on to the engine and P. showed it to him. He looked at P. and said, 'God bless you, old boy, stick to it, I'm glad to hear it.' P. said, 'What this did for me it will do for you too, Bill.' Bill said, 'Do you know I was raised a Christian boy,' and P. said the fellow was all broken up."

Devotional

A General Thanksgiving

ALMIGHTY and most merciful Father we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We thank Thee that Thou hast aroused Thy Church to greater zeal and earnestness in preaching the Gospel to every creature. We thank Thee for all Thy servants who, having gone forth to this work in Thy Name, have finished their course with joy, and for the multitudes now safe in Thy presence whom they gathered in for Thee. We thank Thee for all Thy servants still labouring for Thee in foreign lands, for the many Native Converts who have believed on Thee through their word, and for the Native Pastors and Teachers who are gathering their own people into Thy kingdom. And we beseech Thee give us that due sense of these Thy mercies that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to this Thy service, through Jesus Christ our Lord; to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Remember—

The Conference with Outgoing Missionaries, September 13-21. Pray that each missionary may be endued with power from on high, and that it may be a time of special blessing and strengthening.

The newly-appointed missionaries who sail September 21. Pray that they may be sustained in these final days of preparation and leave-taking; that their faith may not waver, but increase.

The September Associations and State Conventions. Pray that new interest in missions may be aroused and many be led to think seriously of consecrating their lives to this service, as a result of a quickening of the spiritual life in the home churches.

✤

The Infinite Source

Why, therefore, should we do ourselves this wrong
Or others, that we are not always strong:
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee.

—*R. C. Trench, D.D.*

✤

Seed Thoughts

We are not only stewards of time, money, and opportunity, but of souls, and must give account of the influence we have exerted over them, and of that which we ought to have exerted.

"I am not the rose," says the Eastern proverb, "but I have been with the rose and therefore I am sweet."

—*J. G. Pilkington.*

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives, but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.

—*Phillips Brooks.*

The only remedy with me is to pray for every one who worries me. It is wonderful what such prayer does.

There is nothing more heart-moving than to look into a sea of heathen faces, with the thought that they know nothing of the love of Christ, and then to feel the thrill, as a gleam is detected on some face, showing that the story has taken root.

—*Bishop Whipple.*

What She Does

How the Mission Fund Began

By Janie P. Duggan, Missionary in Ponce, Porto Rico

IN thought and prayer it had begun long before the August morning when Rosa, the washwoman, came to me on the housetop, and with her first offering practically began the work. The Ponce Baptist Church is a mission church; its house was built, and its pastor's salary has been paid, through the Home Mission Society, by offerings from the churches "at home," during the ten years of its existence. As the years have grown since its organization in November, 1899, it has become possible for its current expenses—its light and water bills and sexton's wages—to be paid from the weekly offerings of the members. Later on, the church began to pay something each month toward the Porto Rican pastor's salary.

The Sunday school, meanwhile, was helping the Home Board pay the rent of a small mission hall outside of town, and, for a time, the expense of a horse for use in another country mission had been paid from the current expense fund of church or Sunday school. They had also helped more needy churches in times of stress, in the making of a baptistry, or the building of a native chapel. And this church, with most of the others, sent in an offering to the Home Mission Society in New York City at the time of the great debt a year or more ago.

However, the inexperience and the comparative poverty of the ardent little churches in our Porto Rican field had made the suggestion of any further reaching out for systematic helping beyond their own borders seem unwise, until the way should be prepared for a better knowledge of the need of the world to break in on these devoted little bands.

The associational years of 1907-1909 found pastors and churches waking up, asking questions, reading along mission lines that would lead them to a deeper realization of their own blessings, and of the needs of the ends of the earth. Still, no concerted action was taken at the annual meeting of the Baptist churches in Yauco, in September, 1907. Churches and pastors were urged to pray for missions, and to instruct themselves in the mission idea. Missionaries realized that the time had come to press the matter home to the hearts of the people in spite of the heavy drain on their slender purses of the so many expenses of the individual churches, to which the support of our bi-monthly paper, *El Evangelista,* had been added.

A COUNTRY HOME

In the Ponce women's class, on Monday nights, I had for years given mission studies now and then, and from January, 1908, one study a month was devoted to foreign or home mission subjects. During this year, real interest in this work began to show itself among the members of this large class, old and young. Their prayers began to take in, besides the great churches in the United States for which they have always prayed with gratitude, the native churches, the missionaries, the unsaved in "all the world," and with even more fervor to appeal for spirituality in their own churches and pastors. By degrees, one or another would say to

SNAP SHOTS IN PORTO RICO STREETS

me: "The mission studies are the best of all."

Once or twice, with earnest purpose, I had asked the question, on these nights: "What can we, here, do for missions in other parts of the world?" To pray. That seemed all, when we first began to speak of it together. To one or two in private I had sometimes talked of the time when we should be able among ourselves to give something besides our prayers. But the beginning of our mission fund came from one who would have seemed the last from whom the first step might have been expected.

One blue Monday morning—radiantly blue of sky—I sat at my desk in the roof-room where I was spending the long summer days of 1908. It was a hot August morning, the clothes for the wash were ready, and Rosa herself came for them. When Rosa comes, instead of sending little Benita or Tonito, I know there is something for me to hear. She sat down in the doorway and drew in her breath with pleasure at the glorious view of the mountains and sky past the palm tree-tops and the cypress close by. Then her dark face smiled and her eyes glowed as she unfolded her plan. So it began with Rosa, but by no means ended with her. And the heat and the glare and the loneliness were forgotten, for Rosa was saying quietly to me: "Dona Juanita, I want you to lay aside twenty-five cents every month from my pay for washing your clothes, and this will be to help send the gospel to those who have not heard it as I have."

Then, with the bright look still on her face, she told of the peace that had come to her heart in the years since she had known Christ as He is, and of her desire that others should have this peace in their hearts. It was simply spoken, with the selflessness of a generous soul longing to share a benefit.

At first I demurred at her proposal—twenty-five cents seemed to me too large a sum for this poor, widowed mother of three children to offer monthly. But Rosa had thought it all out calmly before speaking her mind, and was not to be moved. "I take *Manzanas de Oro*" (the little Sunday school paper), she said, "for the children and that is ten cents a year, and I desire to give twenty-five cents toward the mending of the organ in the church—do not forget to put that down on our account, Dona Juanita—but twenty-five cents, each month, you must keep for me, for missions!"

So, it began with Rosa, but by no means ended with her.

At our next mission study I asked the

MRS. DUGGAN TRAVELING OVER THE MOUNTAINS

question again: "What can we do, besides pray, and work right here in our own city, to give the good news to others?" Then I told of a "sister" who had wished to give, every month, something from her small income, and added that if any one else would like to think about giving, month by month, a quarter, a dime, five cents, two, one—I could not finish. Here, there, among the group of perhaps thirty, were eager lips saying: "Put me down for so and so." And so it went on.

No missionary society has been formed, and the contributors cannot always pay their dues on Mission Monday. Sometimes it is delayed when one will say, in a confiding whisper: "I have not forgotten, Dona Juanita, but shoes had to be bought for the children this week!" Sometimes the payment must come beforehand: "Take it, please, while I have it," another will say, tucking a few coppers into my hand at the end of a service. All expect me to keep a bright lookout as to their accounts, so that in time all may be paid. And I am often asked to say how many weeks one or another may have fallen behind in her payments.

Does any one smile at the unsophisticated innocence of these babes in Christ? Rather I would have you weep tears of joy that it is still possible to desire *first* the kingdom of God, that there are even now those wise enough to give all they have—in a sense—into the Lord's treasury.

Meantime, at the annual meeting in Rio Piedras in September, 1908, a great interest was awakened for missions among the pastors and delegates of the Baptist churches, and a recommendation was made to the churches that two collections should be taken for foreign missions during the associational year 1908-1909. Also, that the churches should begin to think about the support of a Porto Rican missionary of their own in the Island. This action has brought forth some interesting missionary sermons in the Ponce church and elsewhere, and the knowledge is spreading of the necessities and the worth of the work.

In the first year the women's fund grew to about twenty dollars. They decided to give fifteen dollars of this to home and foreign missions, half to each, and they are holding the remainder as a nest-egg for larger things. This sum goes, of course, through the church.

Nothing in the history of their Christian life as church members has given these dear women and girls more pleasure than this spontaneous, regular giving, out of their very small means, of what they can for the Lord's work.

"The Lord gave the word: great was the company of those that published it." Ps. 67:11.

SOME OF MRS. DUGGAN'S SCHOLARS

Japan Baptist Annual Meetings

By Rev. E. H. Jones, of Mito

THE annual gatherings of the Northern and Southern Baptist missionaries working in Japan, and of the representatives of the Japanese Baptist churches, took place this year at the same time and place. Arima was the place, a famous Hot Spring town among the mountains, one hour and a half from Japan's busiest commercial city, Osaka. It is ideal for such a meeting, cool—the plains are already hot—while the fresh June foliage, maples, chestnuts and many blossoming trees and shrubs, give nature's trimming up for the occasion. The steep hills, stretching their bare necks and shoulders out from among the embowering foliage, the white, fleecy clouds trying in vain to hide the blue sky, the song-sparrow, thrush, and other birds still lingering with the bush-warbler in the cool shades of these mountains, before going further north as the heat of the summer increases, make the place a veritable paradise of sights and sounds.

We are literally "twelve miles from a lemon," as we have to climb the hills for a couple of hours from the railway to get here. I realized this when I tried to find a watch repairer to help me mend a simple break in my typewriter. "Nobody with such tools nearer than Sanda station," was the reply to my inquiry. But the quiet of the place, emphasized by the soft murmur of the nearby waterfall, and the song of birds echoing among the tall maples, brought refreshment to minds just from the turmoil and work among Japan's teeming population.

There are perhaps 1,000 to 1,200 people in the town. They all live off the summer visitors. "Hatagoya" (hotels), and "Chaya" (tea houses), with curio stores, form the bulk of the houses. "Yuya" (bath houses) are abundantly sprinkled in. You can get a mineral, sulphur or iron hot bathroom by yourself (which is not Japanese custom) for ten cents. All sorts of pretty bamboo baskets and wooden boxes, deftly ornamented with natural and colored straw, made by the people in their leisure time in the winter, are offered at prices which make pocketbooks grow thin and telescope traveling baskets plethoric.

Spiritually the people are hardened. They have often heard the gospel, but their desire for gain, which makes them seem friendly to the truth, really shuts the ear of their souls till "having ears they hear not and having eyes they see not." No teacher stays long enough to find an avenue to their souls. Most of the missionaries who come here are so tired out or so preoccupied with other things that evangelism for the town's people is neglected.

Our meetings are not large. Many of our missionary force are on furlough or invalided. We all live together at the Sugimoto Hotel and not the least of our pleasure is the pleasant social intercourse at the tables and in intermissions. Some of us who do not see a fellow-countryman or hear a word of English for weeks at a time know how to prize the fellowship at our conference.

A convenient hall for our meetings is ready to hand. Missionary visitors in larger number than at present used to patronize the place for their summer rest.

At that time a liberal subscription provided a good hall. We now reap the benefit. The hotel, too, gives us good rates because of its being too early in the season for the regular summer traffic.

The Southern Baptist missionaries meet with us again this year, though the regular Union Conference only convenes once in three years. The intercourse with our warm-hearted Southern brethren for two years in succession is particularly gratifying. We owe it to the completing of the union of our theological seminary work decided upon last year. The union seemed to be endangered by the financial inability of the Southern Baptist Convention to go ahead with the project this year. Then, a good proportion of the Japanese evangelists working with the Southern Baptist missionaries feared that the moving of the seminary to Tokyo, so far from their base of work in the island of Kinshin, would alienate their students from their work to find places in the northeast. There was a strong effort therefore on their part to reverse, or kill by postponement, the union project. But the union sentiment was so strong in the Japan Baptist Convention that the decision of last year was reaffirmed, and it was afterward decided by the Board of Trustees of the Union Baptist Seminary to open if possible this fall in Tokyo, even if rented premises had to be secured.

The first day of the Conference was Sabbath. It was a very profitable day. The morning devotional meeting at 9 o'clock was presided over by Mr. Clarke of the Southern mission. He led us at once to our source of comfort and power, the inspiration and empowering of the Holy Spirit, leading to a vivid realization of the abiding presence of the Master Himself. At the forenoon worship service we had an illuminating sermon on "David: the Man After God's Own Heart," by Dr. C. K. Harrington of our mission. Mr. Thomson of our mission gave us a good sermon in the evening to complete the day.

On Tuesday we had, among other interesting and thought-provoking papers, an address on "Our Training Schools for Workers," by the president-elect of the Union Seminary, Rev. W. B. Parshley. He said we were making a mistake in copying the methods of training in vogue in America. The circumstances here in Japan are entirely different from those in the homeland. The preliminary training of the students, their needs, and the kind of work they will be called upon to do when they go out into the field, are all different from those prevailing in lands long Christianized. These men need instruction in practical evangelization and Sunday school work, and in meeting and dealing with individual unbelievers—those who know nothing about our religion. They need to be taught the Bible first and above all, not so much in the original languages but more particularly in Japanese. The teaching of Hebrew and Greek, psychology, sociology and logic, which many of the theological schools in Japan, in imitation of American schools, are laying stress upon and which the students are desirous of having, may profitably be postponed for a future stage of development. Here Mr. Parshley touched a burning question.

Dr. E. C. Moore, professor of theology in Harvard University, has said, in a pamphlet entitled "The Naturalization of Christianity in the Far East," "the day of men who dreamed that the function of the emissary of the Christian religion was to stand and proclaim a doctrine, and that by sufficient multiplication of such emissaries we might give the gospel to the world in the lifetime of men now living, is over." But here is Mr. Parshley with practical knowledge of evangelization gained by many years of work for the christianization of the Japanese both in preaching in the vernacular and in preparing Japanese workers, holding that knowledge of the Bible and success in teaching it is the all-important requisite in mission work in Japan at the present time. Many others of us also who have had for long months and years much practical experience in giving the gospel to the Japanese, agree with Mr. Parshley and differ with Professor Moore. We are led by experience to hold with St. Paul that "It was God's good pleasure through the foolishness of the preaching to save them that believe."

We rejoice, too, that the promoters of the Laymen's Missionary Movement have by their work crystalized the

A PUBLIC BATH-HOUSE AT ARIMA, JAPAN—WHERE THE RECENT ALL-JAPAN BAPTIST MISSIONARY CONFERENCE WAS HELD

thought of our American churches, and caused a great increase of gifts of men and money to "evangelize the world in this generation." We are glad to think that the heart of American Christianity is yet true to the biblical teaching on this question. The educational missions to the up-struggling peoples of the Far East are exhibitions of Christlike philanthropy, but they will not take the place of the preaching of "Christ, and Him crucified."

On the same afternoon Miss Lavinia Mead of our Bible Woman's Training School gave a lively and heart-stirring account of the practical training which the women under her care are receiving. The same afternoon we also had a comprehensive historical paper on "Baptist Work in Japan," by Dr. Harrington. Following this, Rev. J. H. Rowe, of the Southern Baptist Mission, read a paper on "Baptist Work in Japan: Present," and Rev. J. F. Ray, of the same mission, gave a paper on the same subject with relation to the future. This made a full day and constituted the climax of an interesting and profitable Conference.

One of the most practical questions was brought before us in a paper on our needs in the way of convenient buildings in permanent places for the carrying on of our work. It was recognized long before the Laymen's delegation pointed it out, that one of our greatest weaknesses was the lack of suitable buildings in places easily reached, and on land owned by the mission to avoid the frequent change of location. The committee on the subject recommended the establishment of a fund of 20,000 yen ($10,000) that advantage might be taken of frequently occurring opportunities to buy land and buildings at sacrifice prices suitable for conversion to our purpose at a small cost. Also that men of means in our home churches be asked to look into this as a profitable way to invest funds committed to them by the Lord.

Our Japanese brethren to the number of about thirty-five had a delightful time socially and spiritually at the same time as our Conference. Their discussions were lively and not marked by the same order that distinguishes our deliberation, but I noticed great progress in the management of a deliberative assembly as compared with former years.

Bethels for Borinquen

SHOWING THE MISSIONARY SUPERINTENDENT'S PERPLEXITIES

By Rev. A. B. Rudd, D.D., Ponce

NOT long ago I was requested to send in a list of the points on our field where chapels should be built during the present year, together with an approximate estimate of the cost of these chapels. This raised the expectations of the missionaries, and after going carefully over the needs of the field the list was sent in. No one but a missionary can imagine the depression of spirit which followed the reception of a letter a few weeks later, designating the amount on which we could count for chapel building and which was $500 less than one-half of the amount urgently needed!

On the morning of the day on which this letter was received I had committed myself to the friends in Barranquitas to build a chapel there during the summer, so sure was I that this could be done. Three hours later on my arrival at Coamo I opened the letter and learned that it would be utterly impossible to attend this year to the needs of this mountain town, where for seven years gospel work has been established. The Methodists have built in Aibonito, another mountain town just a few miles away, a handsome $4,000 cement block chapel in which large crowds gather to hear the Word; while in Barranquitas, after seven years of work, the Baptists are preaching in a most unattractive building, so dilapidated that the Town Council is threatening to order it torn down.

Another case—and by no means an encouraging one. For two years or more we have been hoping to complete our Ponce church building which is altogether inadequate to the needs of our growing Sunday school work in this city. What shall we do with the large infant class which has long ago outgrown the rear room in which Mrs. Duggan, the efficient teacher, has been trying to pack the children? The missionary's promise of long standing to build them a suitable class room is in danger of being taken as a chronic joke. It was fully expected that work could be begun on this enlargement. On the contrary, another letter from New York suggests that this too be left off till a later day. Is it strange that missionaries suffer sometimes from depression of spirits?

Are our good secretaries to blame for these matters? No. Our societies can only distribute the money contributed by the churches. If our pastors and churches in the homeland could only realize the immense importance of proper equipment on the mission field! If they could only see on a Sunday morning with their own eyes our Ponce infant class packed like sardines in the little, stuffy room where they are taught; if they could see our Barranquitas house in which we are trying to build up a good congregation; if they could see our congregations in dozens of other points where chapels are needed just as badly as in these two, I believe the $2,500 needed for Ponce and the $3,000 needed for Barranquitas, and the $10,000 additional needed for church houses in other places, would be forthcoming during the present year.

Reader, did you ever build a chapel? Would you like to know the joy of it? Would you like to help the missionary keep his promise to the saints and sinners of Barranquitas?

Ponce is at sea level. Barranquitas is the highest town in Porto Rico in which the Baptists have work. *Which will you choose?*

P. S.—"Bethels," as my readers know, are houses of God; "Borinquen," as many of my readers do not know, is the old Indian name for Porto Rico.

Missionary Program Topics for 1910

September: The Gospel by Wagon and Car

1. Hymn: "Our Country's Voice Is Pleading" (Baptist Hymnal, 594).
2. Prayer and Responsive Reading (Baptist Hymnal, Selection 53).
3. "What Is Chapel Car Work?" (Folder "Chapel Car Missions").
4. "Forty-one Thousand Miles on the Rail" (Missions for January, page 37).
5. Hymn: "Work, for the Night Is Coming" (Baptist Hymnal, 476).
6. "Colportage Wagons—Brief History and Survey" (Leaflet).
7. "God's Plan and Ours" (Missions for April, page 257).
8. "A Colporter in California" (Missions for May, page 346).
9. Hymn: "Colportage Wagon Hymn" (The Chord, 12).
10. American Baptist Publication Society—A Catechism of Cars and Wagons. (Questions and answers by pastor and people.)
11. Hymn: "Rescue the Perishing" (Baptist Hymnal, 473).

Note.—Leaflets in reference to Chapel Cars and Colportage Wagons can be obtained on application to the Missionary and Bible Secretary, R. G. Seymour, D.D., 1701 Chestnut St., Philadelphia, Pa., by sending five cents postage.

The Baptist Laymen's Missionary Movement

THIS Movement in the form it has attained is fitted to put new energy into all our denominational undertakings, State and national. Among the plans for immediate procedure the following have been adopted and are under way:

1. Arrangements for a simultaneous advance in the interest of the Baptist Laymen's Missionary Movement at the meetings of the thirty-six State conventions this autumn.

2. The group of laymen of the three Societies in every State acting as the committee to confer with representatives of State conventions concerning the program for the meetings and to secure a large attendance of laymen.

3. A uniform program for the Laymen's meeting sent to all the State committees and officials, it being understood that this is suggestive simply, and subject to such modifications as may be deemed best.

4. Such distribution of secretaries and other representatives of the Societies at the State conventions this fall as will cover the whole country; only one secretary or other representative to attend a convention and he to represent all the Societies especially in the interest of the Laymen's Movement and the Budget.

5. The preparation of stimulating literature for these meetings and for subsequent use.

6. A department in Missions for the promotion of interest in this Movement.

The Executive Committee meanwhile has been seeking for the right and available man for secretary. Much depends upon this, and it is hoped that a result may soon be reached.

Suggested Program for Laymen's Day

The following is an outline of program for a Laymen's Day in connection with State Conventions:

FORENOON

Results of the New Movements—Laymen's and Budget-Apportionment.

1. Results with Us (reports from different sections of the State).
2. Glorious Results Elsewhere (as in Canada).
3. Results at the Front (a missionary telling the effect of reinforcement).

AFTERNOON

How-to-do-it Conference.

1. In Local Churches.
2. In Local Associations.
3. What is Doing on the Firing Line (by a missionary).

EVENING

The Kingdom Coming.

1. The Call of the Kingdom (address by appointed speaker).
2. The Inspiration of the Kingdom (closing address).

The Society representative could be put on for one of these addresses.

A Word From Mormondom

By Rev. H. W. Pratt

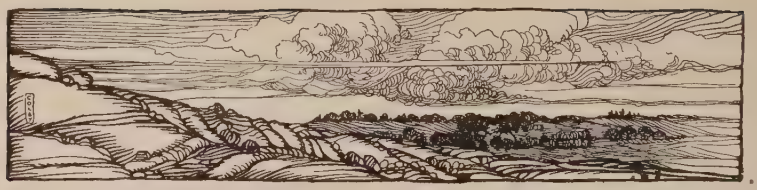
PUBLICATION SOCIETY'S SUPERINTENDENT IN UTAH

A REPRESENTATIVE worker of another denomination in Utah met me the other day. I said, "Well, how goes the battle with you?" He replied, "As well as might be expected under existing conditions. I get about as much opposition from the gentiles as the Mormons." I could fully understand this. The indifferent godless people, most of them from the East, and some others who were there identified with churches and good work, but now drifted and become a reproach to the cause of Christ. And I say, how much more complicated and difficult to recommend true religion to the Mormons when we have such poor illustrations from those who should stand for higher things.

The great hope for evangelization in Utah is among the young people, and the Mormons are becoming more independent in thinking and in expression of thought. The old-timers in the Mormon church I fear are past redemption. An elderly Mormon lady said to me, "You Baptists believe in the Bible. Do you believe in polygamy? The Bible is full of it!" We have Mormon children in our Sunday school and the seed we are sowing will bear fruitage.

What strange remarks we hear in our calls. In conversation with a man, not a Mormon, but an unbeliever, speaking of "tithing," which is specially noted in the Mormon church, he said, "In the Bible it says if the tithing is not paid we are burned." I opened my Bible and asked him to find scripture that gave such application; but he finally gave it up.

I visited a family in which the mother, a Baptist, who came from the East about ten months ago, was told there was a little church near by where she could send her children and the Baptist was so far away. It proved to be the Re-organized Mormon Church. She is now sending her children to the Baptist Sunday school. Mrs. Pratt arranged for a neighbor to call for them. We have much to watch. In this country we need Christians of strong, true principle. Amid the great opposition we must have firm faith in God and patience and perseverance.



From Missions' Point of View

The Growing Unity

THE action of the Free Baptist Conference in reference to merging missionary interests with us is admirably interpreted by *Zion's Advocate*, from which we quote:

"It will be easy to misunderstand this action and to expect too much from it. It does not mean the extinction of Free Baptist churches and the abandonment of all enterprises carried on under the Free Baptist name. It does not mean that all local rivalries or competition between churches of the two denominations will instantly cease, and the era of complete and perfect coöperation dawn. It does not mean that the Free Baptists have failed, and the Baptists have triumphed. It does not mean the absorption of the lesser into the larger body. He who so conceives the matter is certainly of imperfect vision, and as certainly is doomed to disappointment. Probably the chief, almost the only, result that will be immediately apparent will be the merging of the home and foreign missionary operations of the two bodies, as contemplated in the recommendations of the committee. This will be followed naturally, but gradually, by a closer coöperation in State work, resulting finally in the combining of our forces in each State in one organization, and in the consolidation of churches under convention or association control where it can be done easily and profitably. Eventually the distinction between the two denominations will doubtless be forgotten, and the common word Baptist will be found sufficient for us all. But we of this generation will not see all this in its perfect realization. Nor is it necessary that we should. Something more than names is involved, and we believe that we have found it in the spirit of unity and love that has been developed by both denominations during the discussion of this momentous question."

The case could not be put more fairly. The only point on which we indulge a hope stronger than the writer's is that of a speedier realization of entire union of the two bodies. Why not in this generation? Things move rapidly nowadays, when the truth is seen and the spirit of brotherly love has once gotten hold.

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A Southern Paper's View of the New Mexico Matter

Christian Index: Since the Home Mission Society has expended time and labor and money in connection with the New Mexico Convention, it would seem to be a violation of the fraternal spirit and of the rights which spring from service rendered for the Home Mission Board of the Southern Baptist Convention to press in and seek to take away any of the churches that are coöperating with the New Mexico Convention. And we feel sure that our Board will not do this. It has never shown any desire to intrude into territory which was not legitimately its own. Its policy has never been of the aggressive sort, but has, through all the years, been defensive and we may say with considerable confidence that it will not now violate its policy, unless there are peculiar circumstances that demand a change. We are sure that it will not allow itself to be a stirrer up of strife, nor will it seek to interfere with the good work being accomplished by a sister body.

The relations existing between our different Baptist organizations seem to call for the exercise of the highest degree of prudence, wisdom and genuine fraternal regard. There is too much to be done in our land for our Northern and Southern forces to contend over territory. For one to press into territory occupied by the other is hardly to be expected and certainly not to be approved by the people at large. We trust that this whole matter will be settled by prayerful conference and the exercise of the highest form of Christian courtesy and righteousness.

The Situation in New Mexico

AN unfortunate and unnecessary situation exists in New Mexico, involving friction in work that can only prove harmful to all interests. Those who know the inside facts are aware that the Home Mission Society has not been the aggressor. MISSIONS has no desire to enter into the details of the matter, which it deprecates and deplores, but cannot rightfully refuse the request of the New Mexico Convention Board that it print the following official communication:

A PROTEST

TO THE CONSTITUENCY OF THE SOUTHERN BAPTIST CONVENTION: A protest from the Board of Managers of the New Mexico Baptist Convention:

WHEREAS, the New Mexico Baptist Convention at its last meeting in Las Vegas, after a full and free discussion, definitely and finally decided to continue in alignment with "The Home Mission Society," this Board does now protest against what seems to them an unwarranted invasion of our territory by "The Home Board of the Southern Baptist Convention," for the following reasons:

First: We claim as Baptists the absolute right to determine our own alignments and the management of our New Mexico Baptist interests in accordance with well known and accepted Baptist usage and principles. When Dr. J. F. Love first appeared before our Convention Board in June, 1908, he emphatically declared that the New Mexico Baptist Convention had the "supreme right to determine its own alignment." We accept and stand by this principle as true beyond question. And since that alignment, after being before us for many months, has been agreed upon after a fair and full consideration at our last Convention, we insist that our Southern brethren should respect our decision.

Second: The action of the Home Board through her Secretary in sending out letters which practically invite our churches to leave us, is, as it seems to us, wrong in principle, wrong in spirit and wrong from every Baptist standpoint. This action invites division, strife and consequent weakness to Baptist interests in this territory. Surely it is most important that we seek "the unity of the Spirit of God," and coöperation of effort in advancement of our Baptist cause rather than those measures that awaken sectional feeling, strife and dissension among our people.

In the Las Vegas Convention every layman voiced his conviction that it was the unqualified judgment of our active membership that it was unwise to change our alignment. Only twelve votes in that Convention were cast in favor of a change. Three of these were Mexican, and others stated openly and on the floor that they voted as instructed by their church, but against their own convictions, because in the light of the discussion at the Convention they believed that their church had acted hastily and without a full understanding of the issues involved.

Third: While we admit the right of each and every Baptist church to determine its own affiliations, yet the conventions also are conceded certain rights, and it is customary among Baptists to accept majority rule. And as it appears to us, no one having in view the true interests of New Mexico Baptists can question their right to act through their conventions in making their alignments without outside interference.

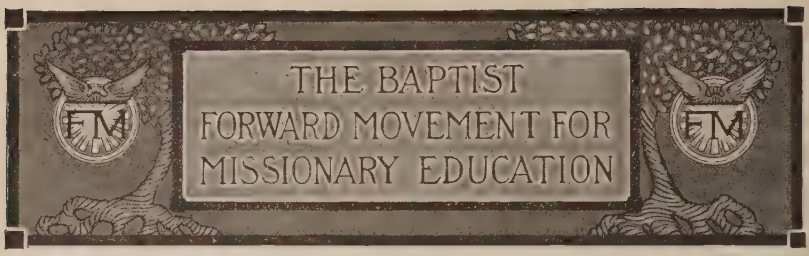
We appeal therefore to the constituency of the great Southern Baptist Convention to remember that we are your brothers, working in a like spirit with you to advance our Baptist cause, and that we have a right to expect your sympathy in our efforts to promote our Baptist work in New Mexico.

We have a further right to ask that you respect the decision of our Convention, in the spirit of true fraternal love. Many of us are Southern born. We are bound to you by many ties. We believe in the sincerity of your motives, the purity and nobility of your aims, and we are persuaded that if the great body of your people realized our true situation, and how we are now suffering at the hands of those who "cause dissensions," they would be entirely unwilling to lend themselves to a course that may cripple and demoralize our work which has cost much prayer and effort, and which during recent years has been greatly blessed of the Lord.

We appeal again to your own high sense of honor, fairness and generosity to recognize this appeal from a weak Convention to a sister Convention, powerful and influential.

By order of the Executive Committee and in behalf of the Board of Managers of the New Mexico Baptist Convention, Roswell, N. M., June 10, 1910.

R. H. KEMP,
W. A. JOHNSON, Committee.



Summer Missionary Conferences

BY SECRETARY JOHN M. MOORE

AS in previous years strong representative Baptist delegations were in attendance upon the summer conferences of the Young People's Missionary Movement. Lake Geneva came first, its sessions extending through the first ten days of July. Baptists were third, numerically, in regular delegates. Unfortunately through a conjunction of circumstances Baptist leaders and speakers were not largely in evidence. Mr. and Mrs. Hanson of Burma were present, however, and rendered fine service not only in the general meetings but also and especially in the denominational gatherings, of which there were three. The attendance, spirit and power of the conference were in advance of all former years and leaders of the movement feel that the point has been reached in the west now when this conference may be made as great and as influential as the older gatherings at Silver Bay.

SILVER BAY

Two conferences were held at Silver Bay as heretofore, the first devoted wholly to Sunday school work and the other to general missionary problems and needs. The attendance at the Sunday school meeting was smaller than in previous years, partly because of the proximity and missionary character of the World Sunday School Convention at Washington in May.

At the general missionary conference there were 78 Baptists enrolled in a total enrolment of 460. On the faculty of mission study class leaders were District Secretary Witter of the Foreign Mission Society and Student Secretary Bryant of the Forward Movement. Foreign missionaries and secretaries in attendance and participating in the work were Secretaries Haggard and Rhoades and Missionaries Mr. and Mrs. W. T. Elmore of India, Dr. Henry Richards of Africa, and Prof. Ernest W. Clement of Japan. It was a special pleasure to Baptists to have in Prof. Clement an author distinguished by having written two books worthy of a place in the Japan missionary library: "Christianity in Japan" and "A Handbook of Modern Japan." The Home Mission Society was strongly represented by Secretaries Barnes, White and Divine of New York and Secretary Bruce Kinney of Kansas. In this connection it may be said that home mission interests received a more serious consideration and a stronger treatment than in any preceding year.

Secretary Moore of the Forward Movement had charge of the denominational gatherings. At the meeting of the board of managers of the movement two additional Baptist members of the board were elected—A. E. Carr of Boston and F. S. Osgood of Winchester, Mass.

It is too early to report the new Rocky Mountain Conference holding its first annual session at Cascade, Col., August 3-13. The program as arranged provides for a large place for Baptists in the leadership of the conference, and it is hoped we may have an equally strong place in the enrolment of delegates.

Through the springing up of many local and State assemblies it becomes a little more difficult to secure large delegations for these conferences at more remote points, but there is room for both forms. The general conferences will increasingly bear the relation of post-graduate schools to the local gatherings, which of necessity will do an indispensable but more elementary work.

NEW MISSION STUDY COURSES

Two new books are forthcoming for young people's mission study classes this year. The foreign mission book is "The Decisive Hour of Christian Missions," by John R. Mott. It is based on Mr. Mott's investigations as chairman of Commission I of the Edinburgh Conference. It

will not be ready for classes, however, before October first and will therefore be more fully reviewed in the next issue. The new home mission book is now ready. It is entitled "Advance in the Antilles." Its excellence is guaranteed by the fact that its author is Rev. H. B. Grose, editor of MISSIONS, whose "Aliens or Americans?" has had such a wide and favorable reception.

The first four chapters are devoted to Cuba under the following outline: Under Spanish Rule, Cuba Libre, The People and Their Life, and Cuba as a Mission Field.

Part two treats Porto Rico in the same way, discussing Past and Present in Porto Rico, The Island and Its People, and The Missionary Outlook. Thirty illustrations and two fine maps are included. One of these is our fine new church at Guantanamo, Cuba, and the cockpit on the site of which it was erected. An extended visit in the Antilles gave the author an opportunity of studying the situation carefully and he writes authoritatively.

The usual helps for leaders have been prepared and in addition a fine new booklet on Baptist work in Cuba and other leaflet literature are provided for leaders of Baptist classes. There will also be a series of popular programs to be presented by study classes before the whole church or society. Correspondence should be addressed to the Secretary of the Forward Movement, Ford Building, Boston.

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The Saratoga Convention

BY REV. HOWARD WAYNE SMITH

THE attendance was small in comparison with former years, but the enthusiasm was thoroughly well up to the mark. There was a note of seriousness and determination in all the sessions, which promises well for the future. The Baptist Young People's Union of America is not dead, nor is it dying. It needs the support of all its friends everywhere and the future will be certain. Saratoga has an ideal convention hall, the property of the town. In this finely decorated auditorium the convention was called to order Thursday morning, July 7th, by Vice-President W. J. Williamson of Missouri. President Mullin's absence was caused by attendance on the World's Missionary Conference in Edinburgh.

The usual welcoming speeches were made, to which Dr. R. F. Y. Pierce of New York, designer of the first B. Y. P. U. badge, made fitting response. After the year's reports were presented, Dr. George W. Truett of Dallas, Texas, conducted the first of his "Quiet Hours." These ran all through the convention and were incomparable in character. His work at Saratoga enriched the inner life of his every hearer.

The annual report of the Union for 1910 by the general secretary, Rev. George T. Webb, says in regard to present relations: "In March, 1909, the American Baptist Publication Society, with the concurrence of the other missionary societies and the approval of the executive committee of the Northern Baptist Convention, organized its young people's department, and the Baptist Young People's Union of America turned over to this department the propagation of the work within the territory of the Northern Baptist Convention. This gives the work in the territory of the Northern Convention the same organization as that in the territory of the Southern Baptist Convention. The emphasis is upon sectional organization and its relation to the work of the denomination in each territory, while the Baptist Young People's Union of America as an international organization binds the three sections of the international field together in their common enterprise and work. Through the generosity of the Publication Society, the secretary of their young people's department is also the general secretary of the Baptist Young People's Union of America without salary, so that the international organization is relieved of the expense of this office. The headquarters of the young people's department of the Publication Society is, of course, in Philadelphia, while the headquarters of the B. Y. P. U. A. remains in Chicago. The experience of the year in this new form of organization confirms the opinion that this is the natural and proper form for this work and has created the conviction that the organization with headquarters in Philadelphia should have the largest liberty and broadest scope in the conduct of this work so as to insure the greatest success, the rapid extension, and the perfect unification of the young people's movement within our denominational lines. Considerable misapprehension has existed and confusion still remains in the minds of some regarding this new relationship. It is hoped that the freest possible discussion of the question may result in a perfect understanding of the simple organization that now exists."

Various sectional rallies were held, after which the convention assembled for the presentation of the Christian Culture banners by Rev. F. L. Anderson of Chicago as follows: In the Senior Department, Bible Readers' Course, to Huron, South Dakota; Sacred Literature Course to Jones Avenue Church, Toronto; Conquest Missionary Course to Grace Church, Baltimore; in the Junior Department Bible Readers' Course to Grafton, W. Va.; Sacred Literature Course to Green Bay, Wis.; Conquest Missionary Course to Calvary Church, Cleveland, O.; and the All-Around banner to the same church. Following the presentation of the banners, President Williamson gave an excellent address.

Thursday evening a remarkably helpful series of short addresses was given by Dr. James H. Spencer of Massachusetts on "The Home Claim"; Dr. H. P. Whidden of Ohio on "The Church Claim"; Prof. A. L. McCrimmon, D.D., of Ontario, on "The Social Claim"; Mr. David E. Green of Ohio on "The Missionary Claim"; and Dr. C. A. Fulton of Massachusetts on "The Balanced Life."

Friday morning was largely devoted to business. In the report on Important Topics the importance of the educational courses was set forth, as was also that of the sacred literature course, and the "Gospel at Work in Modern Life." The mission courses were said to be the great field in which the society could work harder and better and still find something that needed attention. Officers were elected as follows: President, W. J. Williamson, D.D., St. Louis; Vice-Presidents, George W. Truett, D.D., Dallas; A. H. Vautier, Philadelphia; Rev. H. H. Bingham, Canada; Treasurer, H. B. Osgood, Chicago; Recording Secretary, Rev. H. W. Reed, Ph.D., Rock Island, Ill.; Executive Committee, John H. Chapman, F. A. Wells, Chicago; Prof. Mark Bailey, Kalamazoo; B. B. Grenell, G. E. Merrill, Chicago; George Miller, Baltimore; J. W. Conley, D.D., California; Rev. Charles H. Schutt, Toronto.

Rev. Howard Wayne Smith of Pennsylvania gave the address of the session on "Young Baptists in Service."

The open parliaments on Friday afternoon were of unusual importance. Mr. A. H. Vautier of Philadelphia led for the first period, when "City Association and

State Unions" were discussed, and Mr. John Ruthven of Chicago led in the discussion of "The Local Union." Many valuable suggestions were offered. Friday evening was marked by two admirable speeches on civic topics by Hon. Francis W. Parker of Illinois, and Hon. George E. Foster of Canada.

Saturday morning General Secretary Webb took charge of the period for sectional salutations. Saturday afternoon was devoted to recreation, and in the evening there were two capital addresses on "The Value of an Ideal," by Rev. Ingram E. Bill of Chicago, and "The Worth of Struggle," by Dr. W. W. Bustard of Cleveland.

On Sunday the convention sermon was delivered in the morning by Dr. Truett, who gave a tenderly persuasive discourse on "The Consecration of Personality." The high level of the addresses was maintained in the afternoon by Mr. A. H. Vautier of Philadelphia on "The Laymen's Missionary Movement," and by Dr. W. T. Stackhouse of Ontario on "Kingdom Expansion." The meetings came to a fitting close on Sunday evening in the address by Dr. John W. Phillips of Binghamton and the coronation service led by President Williamson.

Special conferences held in the early morning were among the most valuable features of the convention. Rev. F. L. Anderson was the leader of the conference on Educational Work. He outlined the work especially to be done in connection with the new Sacred Literature Course on "The Gospel at Work in Modern Life," by Rev. Robert Whitaker of California. Mission study was the subject of another conference led by Rev. M. S. Bryant, student secretary of the Baptist Forward Movement for Missionary Education. Prof. A. S. Hobart, D.D., of Crozer Seminary, conducted the conference on Personal Evangelism, which was most successful.

The board of managers elected Prof. Ira M. Price of Chicago chairman, and Rev. George T. Webb general secretary. A hearty vote of thanks for its many helpful services was given to the Publication Society, and the matter of time and place for the next meeting was referred to the executive committee.

FINE GROUP OF STUDENTS AT THE ITALIAN TRAINING SCHOOL IN BROOKLYN, UNDER DIRECTION OF PROF. A. MANGANO

The Baptist World Alliance

The Philadelphia Committee of the Baptist World Alliance has perfected its organization and is already actively at work. The following officers have been selected: Chairman, Howard Wayne Smith; Vice-Chairmen, George D. Adams, D.D., Harry S. Hopper, W. W. Keen, M. D., A. S. Hobart, D.D., E. W. Powell, S.T.D., William H. Main, D.D., John P. Crozer, D. P. Leas; Secretary, Orlando T. Steward; Treasurer, Hon. Ernest L. Tustin; Assistant Treasurer, George B. Walker, Esq.

The following chairmen of committees have been appointed: Hospitality, Ray L. Hudson; Registration, F. W. Hutchinson; Excursions, A. H. Vautier; Places of Meetings, L. D. Wilkinson; Pulpit Supply, Rev. W. Quay Rosselle, Ph.D.; Publicity, Rev. J. Milnor Wilbur; Publications, P. L. Jones, D.D.; Sectional Meetings, Rev. A. C. Applegarth, Ph.D.; Welcome, J. Henry Haslam, D.D.; Information, H. K. Williams.

Headquarters have been established in the Roger Williams Building, 1701 Chestnut street, where all communications should be sent. The date of the Alliance has been fixed for June 19, 1911. The meeting of the alliance will be preceded by the Northern Baptist Convention and the Convention of North America. The above committee will have in hand the arrangements for the meeting of the three conventions.

The money for bringing over the European pastors who are poor and persecuted is, for the Northern Convention, in the hands of Dr. L. A. Crandall, Minneapolis, Minn., and all contributions to this fund should be sent to him. Hon. E. W. Stephens, Columbia, Mo., has the matter in hand for the Southern Convention, and all contributions from that section should be sent to him. This fund is not for entertainment, but only for passage money. The Baptists of Philadelphia will look after their entertainment while in the convention city. The brethren of Philadelphia are enthusiastic over the prospects that thousands of Baptists will gather in Philadelphia in June, 1911.

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Another Step Forward

UNION WITH FREE BAPTISTS IN MISSION WORK

At the recent meeting of the General Conference of Free Baptists, held at Ocean Park, the final steps for union of Baptists and Free Baptists in mission work were taken. The proposed basis of union was approved by the conference, it appearing that fifty-eight per cent. of the constituent bodies in the conference and eighty-four per cent. of the resident membership had voted in favor of the plan of union which has been under consideration for several years. The report upon union, unanimously made by a representative committee of Free Baptist leaders, reviewed all the steps taken to bring about union in mission work between the two denominations, and concluded with the following recommendations, among others, which were subsequently adopted, after a debate extending over parts of two days, by a four-fifth majority. These are the recommendations:

A vote authorizing and empowering the conference board, duly safeguarding all vested interests, to transfer at suitable times the property, funds, resources and good-will of the Free Baptist General Conference to the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the American Baptist Publication Society, or the Northern Baptist Convention, to one or several, as the case may be, provided the society, or societies, shall in the several instances agree to administer the specific trusts in accordance with the original intentions of the donors, testators or founders, as the case may be.

A vote authorizing and empowering the conference board to make the treasurers

of one or more of the Baptist societies, treasurer for the time being of the funds of the General Conference, or part of the funds, as may seem to the board wise, while final transfer of the property and resources may be delayed in the adjustment of details.

A vote calling upon Free Baptists everywhere to recognize the changes which have been authorized, and to cooperate heartily in the new order, mindful of the economy which consolidation may introduce, of the efficiency which may be gained by a large outlook and a more inclusive fellowship and of the Christian spirit which may be deepened and intensified by the fulfilment of the united effort which seems to be the will of the Master and to characterize the onward progress of the kingdom.

FROM THE FAR LANDS

NEW PREACHING PLACES IN JAPAN

A chain of inter-related stations north of Tokyo, Japan, can now be completed through the opening of two new preaching places, one near Mito and the other between Sendai and Morioka. This has just been made possible by the gift of money which has come to Rev. E. H. Jones, of Mito, with the request that he secure an evangelist to work under his direction, paying him and his expenses out of this amount. The amount came unsolicited, but it seems almost providential, as the inadequacy of the work done in these places has been so great. The place opened between Sendai and Morioka is most in need of work, and will be most helpful to the work already in operation.

PREACHING IN HINDU TEMPLES

The opening among Hindus by all classes is astonishing to me. A high priest comes often to see me. Six Brahmans (keepers of the temples here) came to see me yesterday. I have preached in their temples, standing only a few feet from their goddess. The work is going steadily forward. I am glad of the recruits coming out. I wish I could see a score more.—Joseph Paul, Sibsagor, Assam.

GOING OF NECESSITY BUT WITH REGRET

The spirit of the overworked missionaries on undermanned fields is shown in this note from Rev. W. Dring of the Garo Mission in Assam:

"We are just about starting home on furlough. We leave Tura on the 7th, but I have to go to Goalpara first to arrange the work there. I was to have had the charge of that field this year, but the doctor advises us to go home now, as Mrs. Dring requires immediate treatment. So we plan to sail from Calcutta to London on the 22d of June, due in London about the 22d of July, and in New York early in August. We do feel badly to leave the work now for workers are so sorely needed, and it means the putting of more work on men that are now carrying all that they should attempt."

STUDENT SUMMER CONFERENCES

A great factor in the training and developing of Chinese young men for Christian service is the series of summer conferences which the Young Men's Christian Association of China arranges for each year. This year unusually strong programs were planned for seven such conferences, at least two of which were held in Baptist institutions. The Eighth Kiangnan Student Conferences was invited to meet from July 16-24 in the new buildings of the Shanghai Baptist College, and on August 24 the Swatow Student Conference met in the Theological Seminary of the American Baptist Mission at Swatow.

MANUAL LABOR AND CHRISTIANITY

Two village teachers came up for several months' Bible instruction in a mission school at Madira, South India. They were both new Christians and so had much to learn. One had only recently learned to read, and the other, who was a Hindu teacher, had never learned to work with his hands. In fact, manual labor was to him a disgrace, though he was poor as any coolie. All the scholars in the school, however, are required to work several hours each day, and the Hindu

took his place with pick and shovel beside the lowcaste coolie. The hardest lesson of all was mastered and in two months' time this man's life was revolutionized at every point. From little more than a common beggar he became a self-supporting, worthy Christian man.

SUMMER CAMP MEETINGS IN DENMARK

Mr. Olsen, who represents the committee having general charge of the work in Denmark, reported last year thirty-eight converts for the church at Vandlose. Now he writes: "I know it will be of interest to you to hear that the number of baptized persons (as a fruit of revival) has reached sixty in all." And of the church work in general he says: "A group of our churches began a few years ago a summer tent-mission. Other groups have followed the example, and this summer four tents are in constant use. Meetings are held every evening and at least twice on Sundays. Large attendance and much interest is reported from many places."

TWO THOUSAND MILES IN THREE MONTHS

Two thousand miles by rail in three months is a good deal of traveling on business even for a missionary. Mr. Kurtz of Madira, South India, holds this record for the last quarter. This includes, however, two trips to Nellore on business connected with the building of an extension to the mission hospital there, and one trip to Ramapatnam as a member of the reference committee.

A GOOD DEGREE EARNED

At the last commencement Colgate University conferred the degree of D.D. upon Rev. W. A. Stanton, one of its graduates, who is working among the Telugus at Kurnool, South India. It is eighteen years since Dr. Stanton began his missionary service. He is now on furlough, and making his temporary home at Hamilton, N. Y., his old home.

THE WEST CHINA UNION UNIVERSITY

I was much impressed with what is being done out at the Union University plant. The beginning of something very fine is being started there. The site is unequaled for fine location. As new buildings go up and the place grows and is beautified, it ought to become one of the greatest and most beautiful university sites in the world. Mr. Dye and I, as members of the Property Committee, did some much needed work on our Baptist section in making plans for drainage, buildings and dormitories, athletic field vision of section for locations of college and lots for dwellings for foreign teachers and professors. Mr. Taylor is now erecting a dwelling house on one lot. These plans will all come before our next Conference for approval, etc. It was a much needed work and if the plans are finally adopted, we shall have a good plan to work up to in the development of our section. Models for college buildings and dormitories go eventually, of course, to other authorities for final approval, so that there will be a uniform and fitting style of architecture for the various sections of the entire campus.—W. F. Beaman, Kiating, West China.

A HINDUSTANI SCHOOL FOR CHRISTIANS

One of our independent self-supporting pastors has maintained a Hindustani school in his village for some time. So far as I know I believe this is the only Hindustani school for Christians in our mission. All the officials and some of the people speak Hindustani here. This same pastor has collected some money and Rs. 200 worth of materials for a church building in his village. When completed this will be the largest building on this field.—F. Kurtz, Madira, South India.

THE FIRST INDUSTRIAL MISSIONARY ASSOCIATION

A most profitable week in May was spent in conference at Kodai, South India, by twenty or more industrial missionaries and men interested in their work. This is the first conference of its kind ever held in South India, and because industrial missionaries are so scattered that it is difficult for one to confer with another about his work, doubts were entertained on the part of some as to the possibility of collecting enough men for a conference. Its instigator and prime mover was Mr. Samuel D. Bowden of our Baptist Industrial Experiment Station at Ongole, and a large part of the success of the undertaking was due to him. Having found out how many men would be able to meet at Kodai, he assigned beforehand topics for discussion. Six sessions of two and a half hours each were held, at the close of which the Industrial Missionary Association was formed and Mr. Bowden elected its first president. All who attended received much help and enthusiasm which will give a great impetus to the future of the work. Mr. Bowden speaks of it as "one of the most valuable

conferences it has been my privilege to attend, thoroughly earnest and business-like from beginning to end."

GRADUATION DAY IN JAPAN

This year the graduating class in the Mary L. Colby School was an especially fine one both in numbers and in personnel. Twelve splendid girls graduated from the high school department and two from the advanced department. The graduates are represented on the program by two chosen to give Japanese essays, one an English essay and another an English recitation. Songs both in English and in Japanese added variety to the program. The speaker of the afternoon was Dr. Nitobe, one of Japan's foremost educators, and a fine Christian gentleman. After the exercises were over the usual tea and cakes were served in the parlors and made a happy ending to the day. It was pleasant to have Mrs. Ashmore as one of the guests that day. The school, I believe, was begun in her home in the early days when she was then Mrs. Brown. Of the twelve high-school graduates one has married an evangelist, another is in Christian work and seven have returned to the school to take the advanced course.—GRACE WEBB TENNY.

SIGNS OF THE TIMES IN THE PHILIPPINES

Since the first of January, Rev. A. A. Forshee, of Bacolod, P. I., has reported the erection of four new Nipa chapels, all of them built at native expense entirely. And there is another in process of erection which will soon be finished. Mr. Forshee says: "You can see how fast we are traveling in the right road. Self-support, self-direction and self-propagation have been my watchwords for some time, and nothing gives me so much pleasure as to see these signs of the time."

AN ORGAN FOR COLES MEMORIAL HIGH SCHOOL

A fine organ has been installed in the high school building at Kurnool, South India, the gift of the donor of the new building. It is the second organ to be shipped from America for Kurnool, the first having been in the cargo of the "Slavonia," wrecked off the Azores Islands.

A GOOD INVESTMENT

Thirty-five dollars at the Hanyang Hospital in Central China will support a bed for one year. Secretary Haggard would be glad to correspond with any young people's society or individual who wishes to help in this work. The donor has the privilege of selecting the name for the bed.

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Developing a College

So far as I know the feeling of the new Educational Committee, we shall wish to propose at the next Conference a tentative college curriculum, and ask for the approval of the Conference for a college building as soon as the money can be found. Many are talking seriously now what they were willing to treat as a joke a year or two ago, because we have awakened to the fact that we really have a college. And now we need to develop it. We have a large constituency, churches crying for pastors, schools crying for teachers, and the cry of more distressing need from Siam and Singapore—waiting for our school system to come up to the needs of our work.

I am not proposing a college as pretentious as that at Shanghai, but rather that we grow naturally—that we get a modest building to house the college that we now have, and with it for the present the upper classes of the academy, making temporary room for some of the grammar school pupils in the other building; that we ask for no new missionary at present, but train our own earnest boys to help the staff we now have. We shall also be training others for positions all down the line and still others—the fruit we are aiming for—like the splendid fellows who have recently volunteered for the ministry, to take a higher seminary course and become such leaders as we can never hope to be.—ARTHUR H. PAGE, Swatow, South China.

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A Medical Missionary Ordained

We learn from the *Pacific Baptist* of the ordination at the First Baptist Church of Pasadena, Cal., of Jesse W. Stenger, M.D., a graduate of Doane Academy and Denison University in 1906. Last month he was graduated from the medical department of the University of California. He and his wife sail from Boston Sept. 21 for medical mission work on the Telugu field of South India. His brother, Rev. S. W. Stenger, who was in South India for seven years, expects to return to India with his family on the same steamer. Both Mrs. S. W. and Mrs. J. W. Stenger are daughters of David Downie, D.D., of Nellore. The father of the two missionaries, Rev. William H. Stenger, was a

Baptist pastor in California from 1884 to 1894. He has now retired from the active ministry and is living in Pasadena.

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Dr. Mabie's Excellent Work

As the incumbent of the new lectureship instituted last year by the Faculties Union of the Baptist Theological Seminaries of the United States, North and South, and Canada, Dr. Henry C. Mabie, long time Corresponding Secretary of the Foreign Mission Society, makes the following report of his year's work:

"The work proposed to me by the Committee of the Union, Drs. Strong and Horr, suggested a visit to the seven seminaries: Rochester, Chicago, Colgate, MacMaster, Louisville, Crozer and Newton. These institutions were visited in turn, besides in answer to pressing invitations the Kansas City and Southwestern (at Waco, Texas) seminaries were also included. I also gave a course of seven lectures to the Woman's Baptist Training School of Chicago, and I delivered two lectures to the Dutch Reformed Seminary at New Brunswick, N. J. As a rule I preached on Sundays, and gave numerous addresses at prayer meetings, before woman's societies, etc. I also gave much time to personal interviews with students and missionary candidates. The lectures varied in number from seven to fifteen in each place. The topics varied somewhat in the several institutions according to circumstances: but a volume embracing substantially the line of thought pursued has been accepted for publication under the title 'The Task Worth While, or, The Divine Philosophy of Missions.' It will be out in September. So far as I can judge, this new line of service has been received with deep appreciation, both by faculties and students. The several institutions shared in the traveling expenses, and in some cases provided entertainment, and they have united in the request for another course the coming year. Contributions necessary for its support have also been secured. Most of the former subscribers are renewing their gifts, and some new ones are contributing.

"I expect to resume the work from about September 15th next, beginning at Rochester, taking in, however, this year several of the colleges and omitting perhaps two or three of the seminaries. Deep gratitude is felt to the donors severally for their kind support of what I believe to be the best work of my life. This impression is also corroborated by many others. I seek to impart to our future ministers, including most of our missionary candidates, the benefits of my long continued studies, travels and reflections respecting this great work of missions, or Christianity in its world-extension, a cause just now so nobly accentuated by the great Laymen's Movement on this continent and in the world."

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Dr. H. Grattan Guinness

Twenty-six years ago the Livingstone Inland Mission was transferred from the care and personal direction of Dr. H. Grattan Guinness of London, to the American Baptist Foreign Mission Society. In June, at the Edinburgh Conference, the death of Dr. Guinness was announced. After the transfer of the Livingstone Inland Mission, Dr. Guinness took charge of the Congo Balolo Mission, where he labored for some years. During his period of missionary service in Africa he prepared a grammar and dictionary of the Congo language which is rich in words and inflections and admirably adapted to literary purposes. Besides his actual work on the field, he founded Harley College, a training school for missionaries, where hundreds of men and women have been fitted for missionary service.

The Foreign Missionary Record

SAILED

Rev. W. S. Davis and Mrs. Davis, July 5, from San Francisco, for Allur, South India.
Miss Grace A. Hughes, July 12, from San Francisco, for Osaka, Japan.

ARRIVED

Mrs. S. A. D. Boggs and children, from Jorhat, Assam, at Boston, July 4.
Rev. A. L. Bain and Mrs. Bain, from Sona Bata, Africa, at Boston, July 21.
Miss Julia G. Craft, from Rangoon, Burma, at New York, July 5.
Rev. W. H. S. Hascall and Mrs. Hascall, from Bassein, Burma, at Boston, July 4.
Miss A. M. Lemon, from Meiktila, Burma, at New York, June 5.
Mrs. H. W. Mix, from Tonngoo, Burma, at New York, July 5.
Mr. H. J. Openshaw, from Yachow, West China, at New York, July 8.
Mrs. Prudence C. Worley, from Swatow, South China, at Los Angeles, June 11.

BORN

To Rev. A. J. Weeks and Mrs. Weeks, of Tavoy, Burma, on June 15, 1910, a son, George Dana.
To Rev. H. I. Marshall and Mrs. Marshall, of Tharrawaddy, Burma, on July 23, 1910, a son, Edward Francis.

FROM THE HOME LANDS

PERSONAL NOTES

Rev. C. A. Wooddy, D.D., Superintendent of Missions for the Pacific Division, spent his vacation examining our mission interests in Alaska.

Rev. L. C. Hylbert, Richwood, West Virginia, who has been a missionary of the Home Mission Society in West Virginia, is to be a missionary in China.

ENTERPRISE, OREGON

Rev. W. H. Gibson reports: "We have on hand a building movement at Enterprise, the county seat of Wallowa County, where we have a growing little city with a few zealous Baptists. These earnest brethren are rallying right royally for the building. We have solicited about $2,400 to date and shall raise the amount on the field to $3,000, possibly $3,500. Later we shall ask the Edifice Department for a gift of $600. Our expectation is to build a property costing $6,000 and to dedicate it, without debt, Oct. 30, 1910."

CHINESE GENEROSITY

Rev. James Fung of Chicago says: "I would like to tell you what we have done during the last two months for our Master. In May we sent $5 to Canton, China, to help rebuild a chapel in which to worship the true God. Last week we sent $7 to Rev. John Lake, the American missionary at Canton, China. He asked us to send the money to him in order to start a new mission for our brethren who have returned to China from our mission here. We also gave $27 to help Rev. Gong Tyng, who has come East to preach the gospel. He needs our help. He came from San Francisco in May."

ITALIAN WORK AT JEANNETTE, PA.

The pastor reports that after a recent prayer meeting, Italian Missionary B. Forziati presented five men from the mission who asked for baptism and membership in the church. After a careful examination the committee voted unanimously to recommend them. They all gave a very satisfactory account of their Christian experience. Thus we have the first fruits from the mission work. We have much enthusiasm over the work but this ought to increase it very greatly. The missionary is a fine worker.

AN INTERESTING PROTEST

The following letter was received by Dr. Bruce Kinney, our District Secretary in the west: "I have just received your notice that our new apportionment is $30. I desire at once to resent it and repudiate it. I surely think it is a reflection on this church and its pastor. I will accept it and raise it on condition that you use your influence to have the apportionment reduced to $50. I will see that it is paid, too. Please let me know when you have done this."

ANOTHER PASTOR-AT-LARGE FOR WYOMING

Rev. W. R. Howell has proved to be of such value to our rapidly developing work during the past two years that it has seemed best to employ another man in the same capacity. Rev. H. B. Foskett of Stromsburg, Nebraska, has been secured and is now at work. He will occupy the Big Horn Basin, in so far as it is possible for him to do so, and Mr. Howell will work in all other parts of the State, probably making his headquarters at Casper.

A NEW WORK IN ST. LOUIS

Rev. S. E. Ewing, for eleven years the loved and successful pastor of Euclid Avenue Baptist Church in St. Louis, has resigned to become superintendent of missions, a work under the charge of the St. Louis Baptist Mission Board. There are now ten stations, and church extension will be steadily furthered. The St. Louis Board works in conjunction with the Northern and Southern missionary organizations. Mr. Ewing will be an efficient leader.

THE RIGHT IDEA

Rev. H. M. Douglas of West Haven, Vt., pastor of the Baptist church, writes: "On Monday, April 10, I wrote my first sermon in Italian, speaking much of it before writing. I had not written in English, hence I thought it out in Italian. That of course is what the pluri lingual pastor needs to accomplish and to read

much from the start. My first acquaintance with Italian was Oct. 18, 1909. You can easily imagine the frequent interruptions, the lack of any teacher, and sometimes of books best fitted for the work, have delayed my progress. In Swedish I have had very little time, but read the Gospels without difficulty and hope to quote the Gospels and read an author soon." Mr. Douglas is endeavoring to obtain a working knowledge of several modern languages with the prospect before many months of ministering to several units of foreign-speaking peoples as a pastor of an English-speaking church.

AMONG THE FRENCH IN PROVIDENCE

Rev. G. Aubin reports that since the beginning of the work last fall 43 Roman Catholics have been converted. Our own State has furnished 17 of these converts and their character is above the average. They are all doing well and studying the New Testament carefully. Moreover, they are all good workers. One of our converts is doing splendid work in Arctic Center, R. I. A large number of families are coming under her influence. The revival spirit is spreading in Providence, and has also reached Pawtucket and Central Falls. We are cultivating one thousand families in these two cities. We are engaged in a remarkable movement and are greatly encouraged. During these last three weeks fifteen families have requested me to give them the New Testament, and several of these have come to our services in this city. I am looking for great victories in these two cities. Four families have received the gospel in Attleboro and South Attleboro, Mass.

PROGRESS IN WEST WASHINGTON

During the past three years 15 churches have become self-supporting. At the beginning of this year five churches became self-supporting, eight new fields were taken up, and three churches that were pastorless for two years were assisted. About two-thirds of the churches now upon our missionary schedules are new organizations or fields that have been resurrected as from the dead. Fifty-three missionary pastors, one summer student, three special workers, one pastor-at-large, one colporter, one evangelist and a general missionary have been under appointment. They have served 60 churches and 21 out-stations, while the general workers have visited and strengthened 63 struggling interests.

Eight churches have been dedicated, costing $48,650. Parsonages have been erected at Fern Hill, Badger, Cedarhome and Delta; 430 have been added to these missionary churches. These churches are doing their best towards self-support, and in spite of pioneer conditions raised $13,550 for the salaries of their own pastors and $26,602 for all purposes.

The general missionary says that a careful tabulated statement of towns where work could and should be undertaken next year calls for $25,000 appropriations, and there is no "padding" in this estimate.

Fifty-six per cent. of the children of Western Washington have never been enrolled in a Sunday school or had the privilege of a pastor. There are still 25 towns averaging from 500 to 1,000 inhabitants without Baptist pastors. If we do not care for them, who will?

PASTOR-AT-LARGE IN WYOMING

Rev. W. R. Howell has been doing an excellent work during the past three months. He is the minute-man and is ready to hasten to fields in need, whether old or new, and to do his very best for their good. He recently held a meeting at Garland which resulted in several additions. From there he went to Powell, where a society with 18 members was formed. A pastor should be placed on the Lovell-Garland-Powell field soon. Powell is under the government irrigation project. The dam at Cody, constructed to store water, is 328 feet high and is said to be the highest dam in the world. Near Powell there is a family living on nearly every forty acres. Two and a half years ago prairie dogs were the only inhabitants. Many filings are being made this spring. From here Mr. Howell went to Hulett, Beaver Creek, and vicinity, where he has held special services with success. Several were baptized at Hulett, among the number being two teachers, and others were received by letter, making ten in all. Subscriptions for a new pastor have been solicited and Rev. A. K. McRae of Adams Center, New York, has been called. We believe that he will make an excellent missionary. He has one of the largest and most important fields in the State. Great numbers of people are settling near Hulett, and they have been almost entirely without religious privileges.

"I also found a Baptist woman who said she never had heard a Baptist preacher. A tract on baptism had fallen into her hands and she had studied it and this led

to close Bible study. She insisted on being immersed and it was done in a creek after some digging had been done and the water dammed up. She came to my meeting last Sunday, bringing the whole family. They had to come eight miles, which made it sixteen miles' travel to hear a Baptist."

POLISH WORK IN NEWARK

Rev. Gottfried Patushke, Polish missionary, says that many foreign people are hearing the gospel, some are enquiring, and some are brought into the kingdom; one has been baptized. A very intelligent young Pole came to our meetings. In the beginning he was much opposed to the work, but the Lord spoke to his heart, convicted him of sin and saved him. Now that young man tries to help on the work. He plays his violin at our services.

One man lost the sight of his right eye and came to our dispensary for help. We told him the story of Jesus, the great Physician. He gladly received the news and found Him. His spiritual eyes were opened and the injured eye restored. A number of persons wish to be baptized, and their wish will be granted after they have learned more of the Word of God. There are four services on Sunday: preaching at 10 and 4, Sunday school at 2, and an open-air service at 3.

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A Glimpse of the French Mission at Worcester, Mass.

BY REV. S. C. DELAGNEAU

With a population of nearly 150,000, Worcester, the third city in New England, is a large manufacturing center. It is known throughout the world for the variety of its products amounting to 3,000 different articles and for the great importance of its wire, loom and carpet industries.

More than 20,000 French Canadians live in Worcester; indeed, 24,000 are claimed by the Canadian Directory. They have four large Catholic churches which have nine priests, and a new seminary managed by the Assumptionists monks (expelled from France), for the education of 100 French Canadians for the priesthood.

Our missionary work among the French began in September, 1873, when the first meeting was held by our venerated superintendent, Dr. J. N. Williams, who had found in the city two Protestant families. He writes: "At my first meeting, twenty-seven years ago, everybody and everything went by twos; two families, two husbands, two wives, two babes and two cradles."

Now the mission has an excellent chapel with a membership of 98 distributed among 60 families. The work is well organized with deacons, secretary, treasurer. A Sunday school and Christian

FRENCH CHURCH PICNIC GROUP

Endeavor Society are doing efficient work. Everybody is expected to assist in each department of church work. During the last six years the present pastor has received in membership 64 persons, 38 by letter and 26 by baptism. The mission, which is a branch of the First Church, enjoys the interest, sympathy and good will of all the American churches of Worcester. Among the members the spirit is harmonious and fraternal. Their influence among their Catholic relatives is excellent.

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Laying a Cornerstone

BY REV. A. MANGANO

Sunday, July 17, was a memorable day for the Italian Baptist Church of Brooklyn. Some five weeks previous to this date ground was broken for the new Italian Church and Mission House on Jackson Street, near Union Avenue. On the 17th the cornerstone was laid. Many people of the community were present and a most inspiring service was held. Among those who were present and spoke were Dr. E. P. Farnham, Dr. H. L. Morehouse, Rev. T. J. Whitaker, Rev. Michele Nardi, Rev. Robert Walker, Rev. G. Allegri, and several pastors of other communions of the vicinity. Children of the Sunday school and members of the church sang several hymns most effectively, and a brass quartette furnished music. Mr. Fred. Dietz, who has been most generous to this object and has made possible the

realization of the building, was present with several members of his family.

The building when completed will be the most perfect equipment for Italian work that the Baptists have so far in this country. There will be two parts, one the church proper, with a large social hall underneath, which can be used for gymnastic purposes, and Sunday school facilities will also be furnished in this part. The other will be used for various lines of activity. The basement will contain living rooms for the caretaker, several shower baths, boys' and girls' club-rooms, kindergarten, dispensary, reading rooms, library and several small rooms for dormitory purposes. The aim is to use this building to its fullest capacity and to introduce everything in it that will minister to the community. The new location is in the center of an Italian colony of 30,000.

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First Church San Francisco

The First Baptist Church of San Francisco occupied its new edifice Sunday, July 31. This consummation of four years of arduous effort was a notable event in San Francisco religious circles, and attracted much interest. The new house is centrally located, and is an impressive and worthy contribution to the architecture of the new city. The entire building represents a total cost of $70,000 to date, and the organ and some furnishings are yet to be provided for. With this exception the auditorium is complete, and is one of the most spacious and beautiful in the city.

Eight hundred people were present at the morning service, when the pastor, Dr. George E. Burlingame, who has been the life of this enterprise, preached from Hab. 2:20 the opening sermon, "Jehovah is in His Holy Temple." In the evening the house was completely filled, both main floor and galleries, the attendance being over one thousand. Eleven disciples confessed their Lord in baptism, and the pastor preached on "The Cross of Christ," from Gal. 6:14, as expressing the confession of a sinner saved by grace, the conviction of a preacher charged with a message, and the confidence of a Church redeemed by Christ. The church is rejoicing in the new home and the new opportunities, and a spirit of unity and aggressive activity is manifest throughout its fellowship.

A summary of the four years which the church spent in its temporary quarters after the fire of 1906 indicates that the blessing of God was not wanting under those untoward conditions. There were received during that time 317 members, of whom 93 were baptized. The church raised for current expenses $22,000, and for benevolences $5,100, not including auxiliary societies in either case. The church raised (in its own congregation) for the building fund $13,250 pledged and $9,000 paid to date. The new budget for current expenses in the new field has been fixed at $600 monthly, providing for considerable enlargement of the work. The missionary budget is $128 monthly.

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Organizing an Arapaho Church

BY MISSIONARY G. LEE PHELPS

Sunday was a great day among the Arapaho Indians in the Witcher district, on the South Canadian River in western Oklahoma. There are about 150 Indians in this district, and the missionary has been visiting this field once a month for some time and holding meetings. As a result there are 35 who are walking in the "Jesus road." We had set Sunday to organize a church. Friday evening the missionaries drove into camp, stretched their tent, and prepared for the meeting. Not many Indians were expected until Saturday, but alas, Saturday morning rain was pouring down in great torrents, and continued until Monday morning. Notwithstanding this, several Indians came from their homes roundabout and stretched their tents in the rain, and were soon domiciled and ready for every service. Rev. Robert Hamilton and his deacons from the Greenfield mission were present, also Rev. I. D. Holverson and Miss Jayne, and their deacons from the Watonga mission. Sunday morning I asked brother Hamilton to tell the Indians what a church was and what it should teach and believe. He took the articles of faith and simplified them and explained them. This took him about two hours and a half, as he had to speak through two interpreters. After this the church covenant was read and explained by the writer, and the church was constituted in due form.

The church began its career on its knees, and Deacon Cut Nose offered a very earnest prayer in his own language. Deacon Hale spoke to the new church of its duties and privileges. Two deacons were chosen—Clarence Powder Face, the chief of this band, and Rising Sun, another prominent Indian. Before Rising

Sun became a Christian his name was Black White Man, but when he became a "Jesus Indian" he asked the Indians to change his name; he said his life had been one long black night, but that now the sun had risen. Deacons Buffalo Meat and Lone Man made a talk to the newly elected deacons. All these talks by the Indians were interpreted back to us, and they were exceptionally good talks. Many white men would not have done better.

Miss Jayne made a fine and practical talk to the women. Mr. Holverson preached two splendid sermons during the meeting, besides helping in many other ways. He is young in the work but is showing a splendid spirit, and is a lovable brother. Several of the Christian Indians who contemplated going into the organization were detained on account of the rain, but they will join later. I have planned to visit this field twice a month, and give them a service Saturday night, Sunday morning and afternoon, and then drive to the Cheyenne school, 21 miles, for service Sunday night. I find plenty to do; was up last night with a man suffering intense pain, and am helping the physician perform an operation to-day. Visiting and giving medicine to other sufferers, and having six to ten public services each week, ought at least to keep one out of meanness.

DARLINGTON, OKLA.

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Our Theological School in Monterey

BY REV. ALEJANDRO TREVINO

We write this report full of gratitude to the Lord, not only because we have passed through another year of work, but also because this year has been crowned with blessings.

After the closing exercises last year the students separated for their vacation. None of them was idle during this time; some did manual labor to make money to pay their expenses; others found other work more or less lucrative; some studied by way of preparing themselves for the next school year; and five of them went to help our missionaries in their respective fields. Genaro Ruiz went to Mexico City; Julio Franco to San Luis Potosi; Josias Villereal to Montemorelos; Isaias Flores to Linares, and Eustacio G. Garcia to Santa Rosa, Salinas and Marin. During the months of vacation they made 557 religious visits, preached 160 sermons, conducted 38 Sunday schools and 23 prayer meetings, sold 16 Testaments and distributed 2,500 pages of religious tracts.

The school opened again Sept. 4, and twelve pupils were enrolled. Four teachers were in charge of the classes.

Ten students were examined at the close of the year. One of the twelve had left because he could not fulfil the requirements; the other, Genaro Ruiz, it was necessary to send a little before the examinations to a missionary field of much promise in the state of Oaxaca. He was an industrious and earnest student.

Besides keeping up with their regular studies our young men have taken an active part in missionary work, visiting, talking with new believers, distributing religious literature, selling Bibles and Testaments, and holding services in different wards of the city. With their help services are held every night in the week in six different wards; and they conduct four Sunday schools besides the one we have in the church. The teachers and students conduct 17 services, including the Sunday schools, each week, not counting those which we have every morning in the school itself.

This active work has had practical results. Many families have heard the gospel for the first time; many children attend the Sunday schools; many believers have presented themselves for membership in our church, and we have had a good number of baptisms. These are some of the visible results; but those which are not seen, those which no human eye can discern, who can calculate them?

In this way, at the same time that our young men are preparing themselves by means of their regular studies for the important work which they are to do hereafter, they have constant practice in religious work, thus acquiring experience which later will be invaluable to them when they must undertake alone work in missionary fields. The conduct of our students has been good. The faculty have subjected them to strict discipline, which is the sure foundation for order and good government; and they themselves comprehend more and more the importance of this course.

We wish to express publicly our sincere gratitude for the sympathy which many friends have shown in the school. The Home Mission Society is fostering here an enterprise which in the future will have great influence on our work in Mexico. The school will be opened again the first of September.

ITALIAN PASTORS AND WORKERS: STUDENTS IN REAR ROW ON THE LEFT. THESE FORTY PASTORS, BIBLE WOMEN AND TEACHERS REPRESENT THE NATIVE FORCE BEING RAISED UP FOR THE ITALIAN WORK

The Italian Baptist Convention

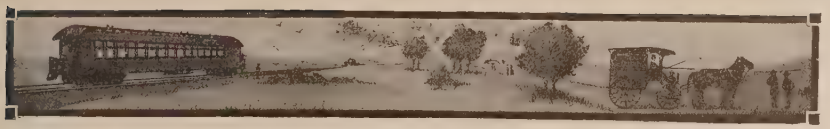
Without doubt the most successful convention of Baptist Italian missionaries ever held was that in the Italian Baptist Church, Newark, N. J. Men came from seven different States, the farthest coming from Cleveland. There were about forty workers in all. The program was practical and several very important subjects were discussed and papers read. The day sessions were devoted to business and to the presentation of papers on specific subjects, while the evening sessions were in the nature of evangelistic services at which the Italians of the community were present in large numbers.

Rev. Mr. Pagano, pastor of the Newark church, did everything within his power to make the convention a success. The members of the Mt. Prospect Baptist Church of Newark acted as hosts for the visiting brethren, and representatives of many of the New York churches assisted in furnishing bounteous repasts for the missionaries. Among those who took part were Rev. A. Mangano, who preached the annual sermon, having for his subject "Christianity and What It Implies." Addresses were made on "The View of Future Italian Evangelization," by Rev. G. Boccaccio; "The Bible and Its Proper Understanding," by Rev. G. Allegri; "The Baptist Principles and Institutions," by Rev. Mr. Skevington; and "The Necessity of Sunday School Work," by Rev. H. H. Brown.

The closing session on Thursday evening was inspiring and full of interest. Several visiting clergymen were present, and among those who took part were Dr. De Wolf, of the New Jersey State Convention; Rev. Charles H. Sears, of New York City Mission Society, and Rev. Robert Walker.

Among the numerous things discussed and acted upon, the Italian paper, *Il Messaggiero*, that has been conducted for the past eight years by Rev. A. Di Domenica and G. Boccaccio, was passed over into the hands of the Association, and Rev. G. Buggelli of Providence was chosen editor and Prof. Mangano business manager. The hope is to make this paper the organ of the entire Association and an evangelistic medium among the Italians of this country. A constitution was adopted for the Association.

Prof. Mangano was elected president, Rev. G. Allegri secretary, and G. Petrelli treasurer. The next Association will meet at Springfield, September 26, 1911.



CHAPEL CAR AND COLPORTER

NEW WAGONS FOR THE WEST

Four new wagons with fine equipment are to be sent immediately into Wyoming, and two new wagons into Montana. The Publication Society is doing some of its best missionary work through these colportage wagons.

AIDING THE DISCOURAGED

The colporter has all sorts of experiences. Rev. E. W. Olson, who has charge of Wagon No. 38 in Kansas, says he visited recently the Swedish Baptist churches and Sunday schools at Kansas City, Topeka, Clay Center and Leonardville. "Coming to the latter church, I found a somewhat despondent spirit. They had not had a pastor for some time, and no regular services were held. The building was in sore need of repair, as part of the shingles had blown off, and the water oozed through every time it rained; still there was no one ready to take a hold and fix it. We had meetings on Sunday and got the people interested. Next morning I awoke about 4 o'clock and got to thinking about the condition of the church. An idea struck me. I got up, lit the lamp, found a sheet of paper and drew up a subscription list. By daylight I was ready to start out and before noon I had secured promises of almost enough money to put a new roof on the church. In a few days the roof was on and some other repairs made. Then the church resolved to meet and call a pastor."

ENJOYING THE WORK

A Wyoming colporter, Rev. T. H. Baxter, after narrating some experiences in reviving Sunday schools, holding services where there are no church privileges, and looking after "stray sheep," tells of "rounding up" ten Baptist families in one locality, which made a good Sunday school possible. He adds: "This is a glorious work, and I'm sure if you could have been with me you would excuse me for saying that I feel sorry for the men in the offices and find joy in being on the firing line." That is the spirit which makes the work go.

Giving

The Publication Society is a generous giver. It has an immense outflow from its presses of wholesome orthodox Baptist literature. Over 52,000,000 copies of periodicals are published annually, and are helping to give good Baptist blood and bone to our young people. Its great presses are giving all the time in throwing off these leaves of life.

The Society has a Minister's Library Fund through which it gives to ministers who are not able to purchase books out of their meagre salaries a number of good books and helps them to mental food. It gives to Sunday schools, newly organized, the supplies for three months which enables them to get started, and they soon become self-supporting. Many of these schools have developed into Baptist churches. It gives each year to the students graduating from the theological seminaries a package of books valued at least at $10. To some of these students this gift is the foundation of their libraries. The Society gives with generous hand Bibles, Testaments and tracts, not only in the English tongue but in eleven foreign languages as well, and is making provision to enlarge the number of languages in which it will print and circulate the Scripture. Libraries are given to Sunday schools which are not able to purchase them. New heart and interest have been put into many schools by these books. Here are a few notes of gratitude which indicate the variety of gifts as well as the wideness of territory covered by them:

New York: "Many thanks to our dear Society and to you for sending me such good books; indeed, they are a treasure to me since they arrived. I have been reading them like a hungry man."

De Graff, Ohio: "Have received and commenced to 'devour' the books which you sent to me at the request of Mr. Holmes. I don't know how to thank you —they will do me so much good and I hope through me bear fruit; so I will just say God bless you and your work."

UNCHUKA, OKLA.: "We are thankful to say that the Bibles reached us in good condition. We are indeed very grateful to you and the Society for them. The children at the Home are pretty well versed in the Bible and it is very interesting to hear them repeat the verses and also tell where each verse is found."

PASADENA, CAL.: "The Royal Library which you have so kindly donated to our Sunday school has been promptly received. At a meeting of our board of governors last Sunday a vote of appreciation and thanks was extended to you. We are a branch of the First Baptist Church of Pasadena, and our mission is doing good work."

GIRARDVILLE, PA.: "I have just received the consignment of books from the Publication Society: 20 Bibles, 30 New Testaments (English), 5 Italian, and 5 Polish New Testaments. We thank you for your generous donation and pray that this gift of His word may not return unto Him void but accomplish much good in this place."

ST. LOUIS, MO.: "I received the books you sent me for the church, and thank you heartily for your liberal contribution. I assure you that I with my people could not feel more grateful to any one for anything than we do to you for our Bibles. We have not forgotten to ask the rich blessing of the Lord upon your Board, and I truly believe through these Bibles many shall be led to Christ."

LOWELL, MASS.: "Accept my heartfelt thanks for your package of New Testaments and tracts in Swedish. They will be distributed prudently. God bless you in your great work for enlightening humanity."

LINDSBERG, KANS.: "Please accept my sincere thanks for the books sent me by the Benevolent Department of the Publication Society. They are a most valuable addition to the books I have and I am certain they will help me very much in my work. Many thanks for the books and for your excellent selection of them."

WACO, TEX.: "I beg to acknowledge the receipt of your splendid shipment of Bibles and Testaments. In behalf of our church I desire to thank you and to pledge our support and coöperation in your missionary work."

The Uniqueness of Colportage Work

BY REV. J. L. LIMES, PASADENA

Tumeculi, California, is a town twenty-five years old, never had a church, and is out of reach of any pastor. The colporter arrived there one Saturday evening. That night and Sunday forenoon he began to arrange for a Sunday afternoon service. The school board had to be seen in order to get use of schoolhouse. The teacher of day school was a Christian woman and gave her consent. Then we went to calling and inviting the people to the services and they all with one accord began to make excuse. One Mexican woman was "a little bit sick." The truth was, she was a Catholic and the priest had forbidden

her to attend Protestant services. Some were going visiting, others were looking for visitors. The men mostly went duck hunting. One bachelor said he would come "if he could rustle a clean shirt." Evidently he failed. Well, we had the teacher and her two children, the railroad brakesman, two Mexican women and two young Mexican girls. The two girls, we have reason to believe, were led to Christ in that service. These people are so isolated that they are beyond the reach of missionary pastors, and they have lived so long without the gospel that they have not enough life to come out to a service if they have a chance.

In a place like this it is the colporter who can go into their homes and talk to them individually about the one thing needful and stir up an interest in the forgotten Bible, leave new Bibles and books, and thus sow good seed that will in due time result in a harvest. Of these 250 people not fifty of them had their own Bibles, and some whole families were without a copy of the blessed book. God give us more Bibles and more colporters.

The Japanese in Tacoma

We present a fine picture of the men belonging to the Japanese Mission in Tacoma. The leader in this work is Rev. K. Takahashi, who is supported in this service jointly by the First Baptist Church of Tacoma and the Publication Society. Mr. Moon of this church is very active in this work, and much of its success has depended upon his fidelity. There has been not only efficient work in the mission headquarters, but a Japanese hotel proprietor kindly opened a large room for service in his hotel, where meetings are held in the early part of Sunday evenings. At a festival in the mission building 150 Japanese came, and some of them traveled fifteen and twenty miles to be there. There are many Japanese who are not Christians who contribute to this work. Mr. Takahashi not only cares for the mission and does the preaching, but he makes tours to Japanese settlements in Oregon and Washington. There are prominent professional and business men in this group, leaders among their people.

TACOMA JAPANESE BAPTIST MISSION: OUR FRIENDLY HELPERS. DR. W. L. MOON IN CENTER, FRONT ROW; ON HIS LEFT, PASTOR TAKAHASHI; ON RIGHT, T. KAWAI, PRESIDENT JAPANESE ASSOCIATION

Practical Methods and Suggestions

THE Problem of problems: How to reach and interest the pastors and local churches in the mission cause and in all our denominational affairs; believing firmly that this will always mean spiritual enrichment and enlargement of the church's life and local influence.

One solution of the problem: The method adopted by Secretary Davison of the Vermont State Convention, in sending to every pastor in the State the following circular letter, which we give as a suggestion to State Secretaries in general for a fall campaign document:

MY DEAR BROTHER: At the meeting of the Northern Baptist Convention in Chicago, May 6-13, 1910, upon the recommendation of the Executive Committee it was unanimously voted that we should send you this letter, asking your kind coöperation in the purposes which it states:

1. January 1, 1910, there appeared the new monthly magazine, MISSIONS, devoted to the work of the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, and the American Baptist Publication Society. This magazine is handsomely printed, profusely illustrated, and full of most interesting information concerning the great work which our denomination is doing at home and abroad. The reading of it will prove of great value in promoting the interest of the members of your church in Baptist world-wide work for the kingdom of God. It will also be of much use in the religious education of the young people of your church. The magazine appears every month. In clubs of five or more the price is fifty cents. The cost to ministers is fifty cents. You can get a sample copy upon application. Will you not appoint some one in your church to see that this magazine has a place in every family in your congregation? All subscriptions should be sent to MISSIONS, Room 801, Arcade Building, 118 East 28th Street, New York City.

2. The Annual of the Northern Baptist Convention for 1910 will be a volume of about 800 pages and will contain complete records of all transactions by the Convention, including all reports of special committees of the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society, a full directory of the officers of all these organizations, and much other valuable matter. Every pastor should have this volume upon his desk, that he may know what is going on in his denomination. It ought also to be in the hands of every layman and woman who wishes to be intelligent concerning the work of our denomination. The volume will be issued as early as possible. The price will be 50 cents for paper cover, 75 cents for cloth-bound volume, and $1 for cloth-bound and interleaved volume. All requests for this volume should be sent to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., or to any of the branch depositories of this Society. We cannot too earnestly urge upon you the importance of possessing this volume, and of seeing that it gets into the homes of your congregation.

3. The importance of our Baptist newspapers to the kingdom of God was never so apparent as now. These papers are not only devoted to the culture of the Christian life but are the means of giving to our Baptist constituency the news of the kingdom of God throughout the earth. It may surprise you to learn that the total circulation of all our Baptist papers in the territory of the Northern Baptist Convention is less than 75,000. When we remember that we have a Baptist constituency of one and a quarter million in the same territory, it will easily be seen that we are not sustaining our denominational journals as well as we might. May we not urge upon you the support of the Baptist paper which ministers to your State? Kindly write to the editor and get sample copies from him, and appoint some one in your church to promote the circulation of the paper in your community.

More deeply than we can express are we aware that the success of all our denominational work depends upon the interest of the local church. The accomplishment of our enterprises comes at last to be a matter of the devotion of the individual life. These lives are grouped in our churches, and are under the leader-

ship of our pastors. We ask your hearty coöperation. We know that your heart craves every possible ministry not only to the spirituality but also to the intelligence of those whose lives God has given into your care. There are no nobler men in the work than the pastors of our Baptist churches. We believe that they are interested in the extension of the kingdom of God and that they want all their members to be likewise interested. We should be glad to have you read this letter to your people, if you think it is wise to do so, and to have your church take action to provide for the accomplishment of the purposes which we mention.

May God bless you in your work and give to you and your people the tokens of His presence and help as you work together to lead the world into the light which can come only through Jesus Christ our Lord. With all fraternal regards, we are yours sincerely,

W. C. Bitting,
Cor. Sec'y, Northern Baptist Convention.
W. A. Davison,
Cor. Sec'y, Vermont Baptist State Convention.

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Work Under Difficulties

Colporter C. C. Heidenberg, of Modahl Memorial Wagon No. 19, reports weather very stormy, wind most severe. "Buildings were overturned by it close to where I happened to be and the wagon had a few narrow escapes. Possibly four days out of seven it was nearly impossible to be out. I had some good visits, nevertheless, and the few meetings were well attended. One family was found who had not attended a religious service for over three years. The fact was told me in a despairing way and I volunteered to have a service which was accepted. As they listened, old memories began coming back to them from the times they gathered in a small church in a little Wisconsin town. They remembered how they had promised to follow Jesus through every trial and the joy which this gave them; they remembered the family altar raised when the little home was built and how it was maintained so long. But since coming to North Dakota they had gradually neglected the Christian life and the family altar was no more. After my short talk the father stood up and said that he had not been able to listen to much that I had said, but that God had been talking to him ever since I came in through the door. He spoke of those memories and now he was weighted down with guilt and shame. He wished to begin once more and asked that our prayers should be to that end. The mother joined heartily in prayer. The scene in that family—when the Lord visited them that day—is one that your colporter will not soon forget. Their nearest church is about twelve miles distant.

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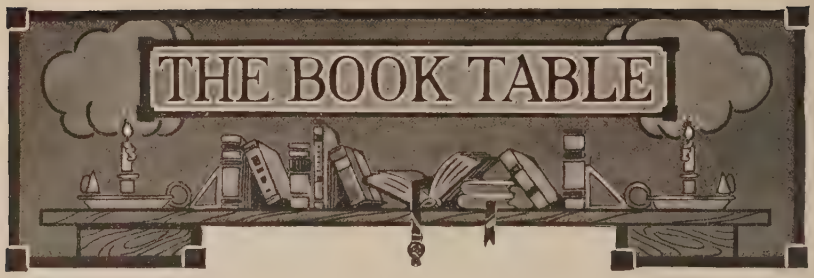
Another Step in Coördination

The northern and western Baptist State Conventions are coöperating so closely with the Northern Baptist Convention that they have a reason in addition to those which have always existed for desiring the presence at their annual meetings of representatives from the headquarters of the great missionary societies. Accordingly it has been arranged that one of the general officers of the Foreign Mission Society, the Home Mission Society or the Publication Society shall attend each convention, as far as possible. In a few cases special reasons may require the attendance of more than one. Some exchanges may be found necessary. The schedule as now arranged is here given. The list of places and dates may be of service to many in the denomination. These general representatives of missions will stand for the whole coördinated Budget and be ready to help in any way they can the new Baptist Laymen's Missionary Movement.

THE CONVENTION DATES

Date.	Place.	State.	Appointee.
Sept. 6.	Provo,	Utah,	Robt. G. Seymour.
" 13.	Boseman,	Mont.,	Robt. G. Seymour.
" 7.	Mexico City,	Mexico,	L. C. Barnes.
" 20.	Middlebury,	Vermont,	Chas. L. White.
" 20.	Ellendale,	N. Dakota,	(———).
" 20.	Boise,	Idaho,	(———).
Oct. 3.	Oshkosh,	Wisconsin,	Fred P. Haggard.
" 4.	Milford,	N. H.,	Chas. L. White.
" 5.	Augusta,	Maine,	Robt. G. Seymour.
" 5.	Grand Island,	Neb.,	Fred P. Haggard.
" 10.	Seattle,	W. Wash.,	(———).
" 11.	Providence,	R. I.,	C. W. Perkins.
" 11.	Indianapolis,	Ind.,	Fred P. Haggard.
" 11.	Atchison,	Kan.,	Howard Wayne Smith.
" 13.	Media (Pa.),	Del.,	A. J. Rowland.
" 13.	Huron,	S. Dakota,	Fred P. Haggard.
" 13.	Hinton,	W. Va.,	Robt. G. Seymour.
" 17.	Franklin,	Pa.,	Chas. L. White.
" 17.	Mansfield,	Ohio,	A. J. Rowland.
" 17.	St Paul,	Minnesota,	G. T. Webb.
" 17.	Lamar,	Colorado,	Fred P. Haggard.
" 18.	Bridgeport,	Connecticut,	(———).
" 18.	Champaign,	Illinois,	G. T. Webb.
" 18.	Detroit,	Mich.,	Howard Wayne Smith.
" 18.	Nevada,	Missouri,	Robt. G. Seymour.
" 18.	Portland,	Oregon,	(———).
" 24.	Des Moines,	Iowa,	Chas. L. White.
" 25.	Schenectady,	N. Y.,	Fred P. Haggard.
" 25.	Atlantic City,	N. J.,	H. L. Morehouse.
" 25.	N. Yakima,	E. Wash.,	(———).
" 26.	Newton Center,	Massachusetts,	(———).
Nov. 9.	Twin Lakes,	California No.,	(———).
" 10.	Tucumcari,	New Mexico,	G. T. Webb.
" 14.	Washington,	D. C.,	Chas. L. White.
" 16.	Enid,	Oklahoma,	L. C. Barnes.
" 16.	Riverside,	California So,	(———).



Students and the Present Missionary Crisis. Cloth, 625 pages, 8vo. $1.50 postpaid. Y. M. C. A. Press, 124 East 118th St., New York.

This substantial volume is the Report of the Sixth International Convention of the Student Volunteer Movement, held at Rochester last December, and is a model of its class. It is an inspirational book, and ought to be in every missionary library. The work of editing, under the supervision of General Secretary Fennell P. Turner, has been done with rare skill and judgment. The bibliography of missions which forms one of the appendices is a most valuable feature, while the addresses cover the mission fields and needs in broad and comprehensive manner. The grouping of the addresses in logical relation instead of giving them in program order is decidedly advantageous. We commend the volume to ministers especially, as one of great practical value. It is a breeder of missionary sermons and missionary enthusiasm.

English for Coming Americans. By Peter Roberts. Y. M. C. A. Press. 50 cts.

Dr. Roberts, who is at the head of the work for foreigners carried on by the International Industrial Committee, has rendered large practical service by this little instruction book. The method is simple and makes it possible for any intelligent young American, not previously knowing Italian or other language, to lead a foreigner into elementary acquaintance with English. In this work the American has chance to put personal touch upon the foreigner, and thus accomplish a twofold purpose. The work has been very successful, and thousands of Christian young men are using this plan to Americanize the newcomers. Thousands more ought to take up this important missionary work. The Reader supplements the text-book, and both can be obtained from the Y. M. C. A. Press.

Odds and Ends from Pagoda Land. By Dr. W. C. Griggs. Dr. Griggs' story of Burma, his account of the religious life of the people, and of how the missionaries are changing the face of things in Burma reads like a novel. It is chatty, vivacious, enjoyable and informing. (90 cts.)

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Makers of Character

The Y. M. C. A. Press—the Publication Department of the International Committee—issues a series of booklets which deserve the title of character-builders. Pastors will do well to put them in the hands of young men. They represent intrinsic worth. Take Dr. Jefferson's *Essentials,* an address on the fundamentals of the Christian Faith, for example. It is beaten gold. *The Next Step,* by the same thoughtful, pithy preacher, is intensely practical. Other volumes are *The Second Mile,* by Rev. Harry E. Fosdick; *The Fight for Character,* by President King of Oberlin; *From Youth into Manhood,* by Dr. Winfield S. Hall. "Character is caught, not taught," says Dr. King, and in that single epigram lies truth to direct a life into the best. These little books, just the size to slip in the pocket for occasional reading, are invaluable, and most tastefully printed and bound.

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Missions in the Magazines

Large questions of international importance occupy much space in the magazines for July and, being world-wide in their interest, they are of missionary interest as well. The alliance between Russia and Japan, discussed in almost every magazine, control of the railways in China, political economy in India, and Mr. Roosevelt in Africa or Egypt, all, in a large sense, have significance for the missionary. Some articles, however, are of more concrete interest. "How China is

Fighting against Opium" is well told in *The World To-day* for July, by Ching Chung Wang, who is an honorary fellow in the University of Illinois. "Heretofore," he says, "to arouse public sentiment has been an almost impossible task in China. But to-day all this has been changed. From the emperor down to the jinrikisha coolie, everybody seems to regard it as his special duty to fight against opium. All thoughts, all minds, and all forces of the Chinese people are combined in pushing what has been called the greatest moral crusade of the twentieth century." "The Coming Crisis in China," in the July number of *Review of Reviews*, explains in some measure the riots in China, rumors of which have reached our ears. "These recent riots in China," says the writer, "are surface indications which tell of the cancer within," and the article goes on to show the grave portent of this unrest along the Yangtse Valley. Under the "Leading Articles of the Month," in this magazine, "The New Era for Women" contains passages from the pen of Saint Nihal Singh, who says that the emancipation of the Asian woman is keeping apace of the woman of other countries.

The Imperial and Asiatic Review for the quarter contains, of course, much information regarding India: "The Industrial Development in India," showing that while the old special manufactures, such as weaving, have lived on, new ones have been constantly added and development is surely marching on; "The Tribes on Our Northwest Frontier," dealing with the warlike tribes on the border of the Indian Empire, and mission work done among them; "Indian Political Economy," "The unearthing of Hoarded Wealth in India," and an explanation and discussion of the Sikh religion. Another article of very real interest in India is "The Crown of Hinduism," appearing in *The Contemporary Review* for July. "Hinduism is moving swiftly to decay," says Mr. Farquhar, "and an adequate religion for modern India must be found." Then he shows that despite the gulf between Hinduism and Christianity, the affinities are startlingly great. Christianity holds all the ideas of Hinduism and the Hindu who becomes a Christian loses nothing. "All that his old faith offered him he enjoys again in Christianity only at a more advanced stage of evolution." Christianity, he believes, is the evolutionary crown of Hinduism.

In the *Outlook* for July 16 Arthur Judson Brown tells the story of "The Conference at Edinburgh." Following this, in the same number, Charles W. Fairbanks, former Vice-President, measures out to "American Missionaries Abroad" their full meed of praise. He believes it impossible to exaggerate their influence in foreign lands and shows how deeply indebted America with all her proud strength and influence is to them. "Christian civilization," he says, "is the motive power of the advancement of the nations."

Another article by Jane Addams appears in the *North American Review* under the title, "Charity and Social Justice." Charity's later day method is to get back of alleviating conditions to the removal of conditions and something has been accomplished. "While the great still tread down the little, and the strong beat down the weak, cruel men are at last becoming afraid of public opinion and kind men more daring in their schemes for alleviation."

"The Ideal City" in the July *Survey of the World* is a program of reforms, some of which the superintendent of schools of New Britain, Connecticut, is trying to bring about in that city. The ideal city is a city of healthy bodies, of intelligent minds, of brotherhood, and of spiritual religion.

"The Story of the Salt Lake Trail" in the July *Atlantic Monthly* is a history of the hegiras of the Mormons and their final settlement in Utah. In this number, "The Minister and the Men" discusses the present-day complaint that between the average man in the pulpit and the man who ought to be in the pew there is no point of sympathetic contact. The blame is laid upon the minister, who is accused of knowing so much theology that he has never learned to know men, and a wrestling match with real life is suggested as a remedy.

Financial Statements of the Societies

American Baptist Publication Society

Financial Statement for four months, ending July 31st, 1910

Source of Income	Budget for 1910-1911	Receipts for Four Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189	$29,410.15	$74,778.85
Individuals (estimated)	10,000	4,403.95	5,596.05
Legacies, income of Funds, Annuity Bonds (estimated)	51,404	4,486.02	46,917.98
Total Budget as approved by Northern Baptist Convention	$165,593	$38,300.12	$127,292.88

Comparison of Receipts with Those of Last Year
First Four Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$28,899.05	$29,410.15	$511.10	.....
Individuals	1,314.92	4,403.95	3,089.03	.....
Legacies, income of Funds, Annuity Bonds, specific gifts, etc.	7,070.67	4,486.02	.....	$2,584.65
	$37,284.64	$38,300.12	$3,600.13	$2,584.65

American Baptist Foreign Mission Society

Financial Statement for four months, ending July 31st, 1910

Source of Income	Budget for 1910-1911	Receipts for Four Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455	$39,270.21	$524,184.79
Individuals (estimated)	175,000	6,904.60	168,095.40
Legacies, income of Funds, Annuity Bonds, specific gifts, etc. (estimated)	194,527	25,464.09	169,062.91
Total Budget as approved by Northern Baptist Convention	$932,982	$71,638.90	$861,343.10

Comparison of Receipts with Those of Last Year
First Four Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$36,755.91	$39,270.21 / 6,904.60	$9,418.80	.....
Legacies, income of Funds, Annuity Bonds, specific gifts, etc.	45,190.56	25,464.09	.....	$19,726.47
	$81,946.47	$71,638.90	$9,418.80	$19,726.47

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is also included in this figure.

American Baptist Home Mission Society

Financial Statement for four months, ending July 31st, 1910

Source of Income	Budget for 1910-1911	Receipts for Four Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$382,276.42	$26,102.19	$356,174.23
Individuals (estimated)	125,000.00	905.65	124,094.35
Legacies, income of Funds, Annuity Bonds (estimated)	158,792.00	61,218.42	97,573.58
Total Budget as approved by Northern Baptist Convention	$666,068.42	$88,226.26	$577,842.16

Comparison of Receipts with Those of Last Year
First Four Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$22,644.49	$26,102.19	$3,457.70	.....
Individuals	4,360.06	905.65	.....	$3,454.41
Legacies, income of Funds, Annuity Bonds, etc.	49,381.77	61,218.42	11,836.65	.....
	$76,386.32	$88,226.26	$15,294.35	$3,454.41

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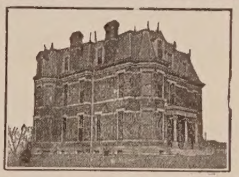

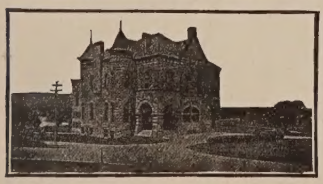

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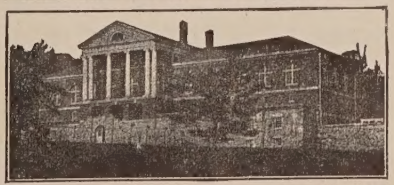

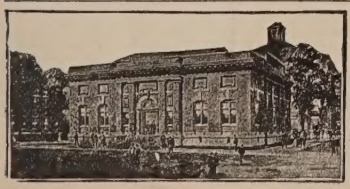

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